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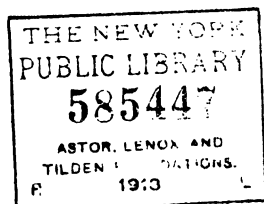


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| 685 | 686 | 687 | 688 | 689 | 690 | 691 | 692 | 693 | 694 | 695 | 696 | 697 | 698 | 699 | 700 | 701 | 702 | 703 | 704 | 705 | 706 | 707 | 708 | 709 | 710 | 711 | 712 | 713 | 714 | 715 | 716 | 717 | 718 | 719 | 720 | 721 | 722 | 723 | 724 | 725 | 726 | 727 | 728 | 729 | 730 | 731 | 732 | 733 | 734 | 735 | 736 | 737 | 738 | 739 | 740 | 741 | 742 | 743 | 744 | 745 | 746 | 747 | 748 | 749 | 750 | 751 | 752 | 753 | 754 | 755 | 756 | 757 | 758 | 759 | 760 | 761 | 762 | 763 | 764 | 765 | 766 | 767 | 768 | 769 | 770 | 771 | 772 | 773 | 774 | 775 | 776 | 777 | 778 | 779 | 780 | 781 | 782 | 783 | 784 | 785 | 786 | 787 | 788 | 789 | 790 | 791 | 792 | 793 | 794 | 795 | 796 | 797 | 798 | 799 | 800 | 801 | 802 | 803 | 804 | 805 | 806 | 807 | 808 | 809 | 810 | 811 | 812 | 813 | 814 | 815 | 816 | 817 | 818 | 819 | 820 | 821 | 822 | 823 | 824 | 825 | 826 | 827 | 828 | 829 | 830 | 831 | 832 | 833 | 834 | 835 | 836 | 837 | 838 | 839 | 840 | 841 | 842 | 843 | 844 | 845 | 846 | 847 | 848 | 849 | 850 | 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1158 | 1159 | 1160 | 1161 | 1162 | 1163 | 1164 | 1165 | 1166 | 1167 | 1168 | 1169 | 1170 | 1171 | 1172 | 1173 | 1174 | 1175 | 1176 | 1177 | 1178 | 1179 | 1180 | 1181 | 1182 | 1183 | 1184 | 1185 | 1186 | 1187 | 1188 | 1189 | 1190 | 1191 | 1192 | 1193 | 1194 | 1195 | 1196 | 1197 | 1198 | 1199 | 1200 | 1201 | 1202 | 1203 | 1204 | 1205 | 1206 | 1207 | 1208 | 1209 | 1210 | 1211 | 1212 | 1213 | 1214 | 1215 | 1216 | 1217 | 1218 | 1219 | 1220 | 1221 | 1222 | 1223 | 1224 | 1225 | 1226 | 1227 | 1228 | 1229 | 1230 | 1231 | 1232 | 1233 | 1234 | 1235 | 1236 | 1237 | 1238 | 1239 | 1240 | 1241 | 1242 | 1243 | 1244 | 1245 | 1246 | 1247 | 1248 | 1249 | 1250 | 1251 | 1252 | 1253 | 1254 | 1255 | 1256 | 1257 | 1258 | 1259 | 1260 | 1261 | 1262 | 1263 | 1264 | 1265 | 1266 | 1267 | 1268 | 1269 | 1270 | 1271 | 1272 | 1273 | 1274 | 1275 | 1276 | 1277 | 1278 | 1279 | 1280 | 1281 | 1282 | 1283 | 1284 | 1285 | 1286 | 1287 | 1288 | 1289 | 1290 | 1291 | 1292 | 1293 | 1294 | 1295 | 1296 | 1297 | 1298 | 1299 | 1300 | 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1444 | 1445 | 1446 | 1447 | 1448 | 1449 | 1450 | 1451 | 1452 | 1453 | 1454 | 1455 | 1456 | 1457 | 1458 | 1459 | 1460 | 1461 | 1462 | 1463 | 1464 | 1465 | 1466 | 1467 | 1468 | 1469 | 1470 | 1471 | 1472 | 1473 | 1474 | 1475 | 1476 | 1477 | 1478 | 1479 | 1480 | 1481 | 1482 | 1483 | 1484 | 1485 | 1486 | 1487 | 1488 | 1489 | 1490 | 1491 |
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## **Preface**



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## PREFACE

Prominent among the subjects of human life that are constantly occupying the attention of thinking persons everywhere, is the matter of health. In this all are deeply interested all of the time, either for themselves or for suffering relatives or friends, and sometimes both.

The thinking engendered by troublesome and often desperate circumstances has resulted in many expedients for needed relief that too often has not been obtained through the usual scientific or scholastic means, howsoever thoroughly these may have been tried and relied upon with confidence. These failures have driven to desperation large numbers who have felt certain that there should and must be legitimate means of reducing suffering and saving lives. The result of this thinking has shown forth in many theories about sickness and its cure and the establishing of various methods of healing effort. These vary widely, both in theory and result, and consequently in usefulness; and while all may be good to an extent, it would seem that there must be among them some superior ground of action and effort which, if properly understood, should yield results more reliable than those obtained by the average experimental system. To aid in determining this question has been the aim and purpose of writing this little book.

Nearly all the advanced methods of relieving sickness and the troubles of personal life relate, more or less directly, to the operations of the mind. Without some morbid or distressful action in the thinking processes of the mental makeup of the individual, the com-

munity or the race, very many of the common forms of sickness and trouble do not appear; and with such in some degree established similar and corresponding kinds of trouble quickly assert themselves. Humanity should be well safe-guarded against such dangers as these, which, when once established, often become serious obstructions to healthy life.

The older system of introducing into the circulation of the human frame some drug, either vegetable or mineral, of a poisonous nature and which will make any well person sick, simply because the system is already showing forth the negative results of adverse thought, has often proved itself inadequate; and its victims are now calling loudly for some safer and more sane means of correcting its errors.

This, however, is too large a subject for these limited pages, and is only mentioned here to call attention to the main object of writing this book, which is to call closer attention of thoughtful people to the relation that exists between the human mind and conditions of trouble in daily life; and particularly to study somewhat those kinds and qualities of thinking that bear direct relation to both the cause and cure of disease, both physical and mental.

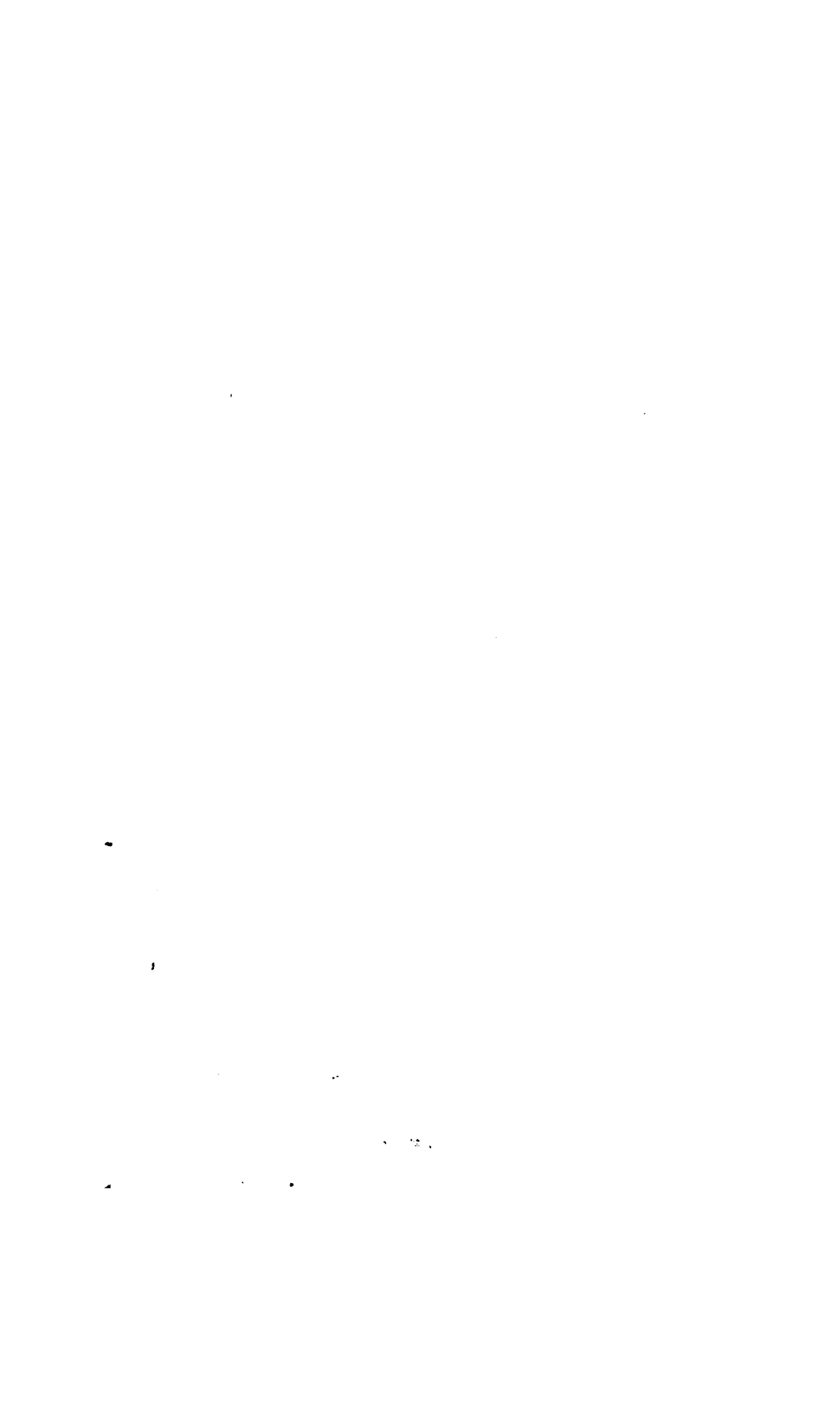
One especial aim has been to so explain some of the natural operations of the mind that each intelligent reader may test the principles described, in such ways as to obtain proofs for himself by means of his own thinking. If we understand how the mind acts and operates in connection with the laws of life, we may comprehend the features of mentality that both constitute it a cause and allow it to become a curative influence in matters pertaining to health.

The explanations given are not the result of theoretical speculation alone, but are the outcome of thirty years of studious attention given to the subject, supplemented by an almost constant application of the principles in their adaptations to the affairs of life. In this way and for these reasons, the statements made from time to time in these pages are known to be true and consequently useful in human life. It is only a matter of unprejudiced thought and careful investigation of the ideas presented, to become convinced of their utility and practical value in times of trouble.

With these few explanations the little work is hopefully sent forward on its mission of possible helpfulness.

THE AUTHOR.

New York, January, 1913.



**I.**

**The True Healing Power**

with the teachings of this philosophy, or with the views presented by adherents, the question frequently rises whether the particular presentation of the subject that has been made is the right one, and whether the tenets of belief as presented are in all respects sound in theory and efficient in operation. In most instances these are not easy points for the novice to decide. Nearly every method presented offers evidence of some degree of healing results obtained; and usually it is quite as impossible to refute the statement as to explain the facts. This renders it somewhat difficult at first to clearly understand the system as a whole or its facts as presented separately. In some instances this doubtless leads to difference of opinion on the subject, and perhaps is instrumental in arousing skepticism where otherwise the statements of fact might have been more readily accepted. Clear understanding is essential to intelligent acceptance of ideas.

But over and above all of this, the fact still remains that a genuine healing power is constituent in the being of man and inheres with his real activities; and there is in existence to-day a definite understanding of certain particular processes through which it may always be exerted in intelligent ways, to accomplish the **real** act of healing whenever and wherever it may be **needed**. In the light of these facts it seems certain that any course of action which would obstruct the ready acceptance by right minded people of the **benefic** aspects of true mental healing, could only become a misfortune to humanity. The real healing knowledge itself, is of greater value in daily life than **almost any**

discovery made in ages; because it relates directly to the health of the individual, reëstablishing and sustaining that which really is the mainspring of efficient effort in life and also has definite bearings upon all applications of the mind in any endeavor in business, profession, social or political affairs.

With any advancing movement varying opinions with regard to the facts and ideas presented are certain to take form. Usually these are colored somewhat by the nature, temperament and personal view-points of the observer. This is especially so with the enthusiastic devotee of the science. When one views a subject through mental orbs that have become colored by preconceived opinion or by previously formed wish, bent or inclination, the subject takes on the hue that has been cultivated and therefore adjusts the most readily to the personal wishes that have already become established. It is then quite easy in most instances to find in the action involved the echo, at least, of the predilection and to describe the phenomena met with in corresponding terms. Those who investigate new affairs in this way are usually very sure of their views and firm in the opinion that their own particular version of the subject contains the whole truth of the matter. Under all of these circumstances such a conclusion is to be expected. It is, however, the result of immature observation and is correspondingly unreliable.

Most phenomena of the mind and of spiritual activities are easily deceptive to the untrained intellect, and may readily be interpreted in any one of several different directions. This is true particularly with regard to the character of the action involved and all of its



causative features. Continued experience is essential to correct decision on these matters, and without it no one can be sure of his own powers of observation. Experience with working operations develops powers both of understanding and of use of the mind. The chief reason for the wide difference of opinion, here, rests in the fact that the minds of the people in general have not been trained sufficiently in observation and analysis to develop the qualities necessary to a wise decision in these intricate affairs of individual life. The established schools, one and all, are busy with more materialistic problems, that are applicable more directly to the seemingly separate features of personal living.

These appear to be the main reasons why we have before us to-day a number of somewhat differing views with regard to the nature, character and efficacy of the healing operations of the higher forces of the mind. However, if we now take these matters of seemingly conflicting thought seriously into consideration, the fact of previous disagreement may serve us to a good purpose, as a clearer observation may thus become established and a wiser decision be reached in our own investigations. By means of correct observation the true laws of action that are involved in all of these affairs may be discovered and then can be put into useful operation.

The chief difficulty with the present situation appears to be a somewhat differing opinion with classes or sects as to what the true healing influence is, and from what source it comes, as well as through what channels it rightfully proceeds in its restoring action. It is perhaps only natural that the doubt of this di-

lemma should extend also to the *character* of the act, and likewise to the conception of "purpose" in the operation. The real reason for much, if not indeed all of this uncertainty, may, perhaps, be found in the fact that much of the explanation given in lectures and printed works has come forward through processes of theoretic thinking, without sufficient experimental work in testing the theories advanced and the ideas involved in the thinking, or proving them through ACTUAL DEMONSTRATIONS IN HEALING APPLICATIONS OF THOUGHT before giving them forth as the facts of a science.

With regard to the operations of the mind and the nature of the healing power, together with their *true* relation to the spirit and its qualities, many views are commonly entertained that vary widely from the actual facts of the real operations of the life and being of man. The HEALING PRACTICE, itself, when rightly conducted, has always been a thorough PROVING GROUND for this investigation; and numerous hastily formed theories have in these ways been eliminated, because, not actually containing the activities of the real principles of life, they could not stand the test of demonstration.

The subject of the healing powers and operations of the human mind is so deep, so grand, and withal so beautiful in a just contemplation of its soulful thought, that it offers every temptation to an emotional form of dealing with the ideas that are necessarily involved. Such a course, however, if pursued opens the first door to a forming of theories without first testing the assumed principles of action, to see what

results they will yield in human life. This door, if taken with too much avidity, proves to be a trap to the intellect, and one is soon imprisoned amidst the illusions of his own unfinished thinking.

The particular requirements here are, first, a thoroughly honest purpose to know the truth regardless of personal views or inclinations; and, second, due caution in all procedures. These precautions will assure success with this intricate problem, which relates to what really is the grandest subject that is before the mind of man to-day—the restoring to sound health of the mind and the body, when unsound conditions have been accepted and become established as real in life.

When the emotional features of the mind are allowed to lead the thinking with regard to a subject that is new, a certain emotional glamour is almost certain to attract the mental faculties, and correspondingly incomplete views take form. These become so alluring that the personal mind readily accepts them as constituting the guiding light, and formulates its theories accordingly. The theories, of course, are incorrect in direct ratio to the incompleteness of the thinking. Only that which has been tested and proved true can be a safe basis for a theory on any vital subject.

The personal emotions are too closely related to the corporeal senses to be reliable guides in processes of right thinking, and their ecstasies always lead directly away from the ground of true realization; consequently the mind must be free from the influence of these allurements, in order to be able to establish permanent theories for progressive action. When exercised rightly the mind is fully capable of this.

Scientists and investigators in nearly all parts of the civilized world have recently demonstrated in unquestioned ways the existence of forces in nature that are finer in character and in operative mode, and that consequently transcend in power both the action of material things and the powers of observation that attend the five senses. These demonstrated facts render it inconsistent to judge things and action alone by the limited powers of the external sense nature of man; there is vastly more within him than all the powers of sense action combined. This greater power must be reckoned with, if man's nature is to be rightly understood. Its qualities, also, must be considered, in order that questions of either character or health may be intelligently determined. All of this makes it essentially important that both the mental and the spiritual nature and forces of man be rightly interpreted and thoroughly understood by those who are to determine laws of conduct for mankind to follow, with regard to either health or morals.

In dealing with ideas on the personal plane of being, where the mind works always in "processes" which are more or less definite, reason is the right instrument for the obtaining of knowledge. Reason, when rightly exercised, always moves through exact mathematical processes, in degrees and steps of logic whereby each point presented may be put to sufficient test and the actual truth of that subject be discovered. The statement should then be tested in action and thus proved in result. Any subject in life may be examined in this way and by these means, provided we are willing to be precise and thorough in the working of the

problem. There is no other efficient way to discover and *prove* a fact in life or a truth in Being. Attempt to discover other means or to establish other theories results in loss of valuable time and depletion of the mental forces thus wrongly used.

Many books have been written and much teaching has been given out during the years that this subject has been before the public, that bear the impress in their structure of either hasty judgment of principles or a too ready appeal to the emotional nature in some form of affiliation with separate personal desires, and a corresponding neglect of all forms of scientific examination of the subject in hand. Assertions are sometimes made of presumed facts that even the most superficial examination proves incorrect, even false, if the supposed facts are to be considered as influencing action in life. Such teachings, when accepted, always mislead the mind, and often produce confusion with those who earnestly desire to know the truth. When a subject is conscientiously examined under the action of the actual laws that govern the natural operations of the mind, these difficulties may be overcome.

In the present stage of the development of understanding of the subjects of spiritual philosophy and mental science, while adjusting our thinking these points should be well considered, in order that we may begin investigation aright. Without this we may not expect to arrive at right conclusions. The truth about these matters, however, may be known, as all points involved in the action employed are clearly provable, if the *right* use of the mind be maintained.

In the constitution of man, both individual and col-

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lective, we have for consideration and with which we must deal intelligently, a PURELY SPIRITUAL NATURE which is fundamental to his being. There is also a MENTAL NATURE which is the seat of operation of all phases of action in the conscious life of this partly external plane, and therefore fundamental to his life *here*, on earth, where sense and matter are the prevailing instruments of operation in personal affairs. In all of this the "spiritual" comes first in order, and is fundamental to all phases of the activity of life; therefore it is the permanent and the real, in all modes of action and phases of existence. Spirit is the activity of life. This phase of man's being contains all of the actual substance and the *real* activity of his existence, life and being. The real man is a spiritual entity. It may be readily conceded, therefore, that this is the most important, in fact the *first* ground for study of the nature of man, including his states of health.

Under all aspects of truth REALITY IS FOREVER CHANGELESS, being essentially permanent and enduring. It is, therefore, always reliable. Sickness, evil and trouble, with all the attendant line of incidents that breed discontent, unhappiness and suffering, whether in estimation physical, mental or moral, are entirely foreign to any of the activities of the spiritual realm, and do not afflict the spiritual man. They constantly change, hence are not *real*.

The spirit is the pure undifferentiating being. The soul is the real individualized man. Both these are composed of spiritual substance, which is activity itself; constituted in spiritual reality; essentialized in fundamental truth, which is pure spirit; and they live

forever in the pure activities of the REALITY OF BEING, every manifestation of which is always a DIVINE ENTITY. Evil in any form is entirely foreign to its nature or element, and altogether impossible in either the constitution or the action of *real* life. The divine nature, the presence of which is essential to the existence of a REAL ENTITY, excludes all of the seeming qualities that are called evil.

These truths are the very essentials of Being. Unless they are present in the understanding there can be no true conception of real being for man, and the thinker can only recognize a sort of animal existence, which will then seem to be prone to immoral action, because of the limited view which precludes recognition of the higher nature. Such a view always leads to a seeming conception of evil as an entity present in human life. The incompleteness of the thinking is responsible for the inaccuracy that leads to this wrong conclusion. The spiritual mentality, however, has the full power to operate on the higher ground and correct the errors.

With these points clear in comprehension the understanding will broaden, and it will then be easy to see that the spiritual man, himself, is never sick or really in trouble; and that the soul is not afflicted with either disease or evil. In spiritual understanding these appearances of evil and all their attendant line of wrong doings are only considered as illusions. In correct mental concept they are viewed only as misconceptions. They are the result of a failure to understand the *real* in life. The inevitable consequence of these mistakes is a forming of limited and erroneous conclu-

sions on nearly all the problems of personal life, and these result in sickness, mental, moral and physical, throughout the human family.

Man, as we find him here in the external phase of life, is not an animal or a personal creature alone, but is a spiritual being, possessed of a soul.

As soul, he is an individual (because whole) being and possesses a mind. This mind is his instrument for external and individual mental use.

As mind he is a personal creature possessing senses which are his instruments for limited sensuous action, and a body as a physical mechanism for the carrying out of the more material of the plans formulated through the exercise of the senses.

Thus the body is the external, corporeal instrument of the mind. It repeats, in organic action, all of the mental concepts which the mind forms with regard to physical action, and in the operations of functional action it reproduces all of the sensuous operations of his thinking with regard to life. Any thought that relates to sense-action is subconsciously reproduced in the functional action of the physical body; but its impetus rests wholly within the mind.

Both the moral and the immoral tendencies and operations of the person are the result of *mental*, not in any sense of spiritual action. The mind is exercised in forming the decision. The spiritual intelligence is always pure and, in itself, has no such problems. When man functions as mind and deals with sense limitations these problems soon begin to appear in the field of thought.

While operating as mind, the man himself can turn



in understanding as on a pivot, either upward to the spirituality of his being, in the activities of which he may know the truth of his subject and recognize its reality, and where his every mental act will be moral in tone; or he may turn downward and outward to the sensuous phases of existence, where the illusions of external selfhood prevail. This power to act, temporarily, constitutes the freedom of the individual man, which enables him to learn the truth through experience.

The sensuous plane of mental action is the seat of all the seeming conditions of sickness, suffering, failure, loss, worry, dread and fear, and where all evidence of evil in any form appears. No man is evil except in his own mind, and then only as regards his *mental* attitude toward others, or their requirements in life; and here it is all a matter of personal opinion, resting mainly upon beliefs that have not been thoroughly tested. More careful thinking by mankind would eliminate the most, perhaps all, of what is commonly viewed as evil. It is an action based upon wrong choice, not an entity. Likewise, no one is sick except through some disarrangement of mental function, malformation of idea or abnormal operation of the mind, indulged in its personal thinking about some of the features of external life. Such thinking, when indulged by the race or by a community, becomes a mental influence to all the individual members; and those who by their own mental attitude are the most open to the influence are the most liable to take on the corresponding conditions.

But this is all mental. The soul and the spirit, operating in the activities of pure intelligence, as they al-

ways do, never indulge any of these delusions; neither can they do so. Therefore they never entertain fear, and know no distress. Consequently there is no "spiritual" disease. There is, it is admitted, an opinion that disease exists in the spiritual realm, and that spiritual activities are also subject to its influences. But this is only an unsubstantiated opinion. It is entirely personal, was formulated in the most external mode of thinking, and is entertained only by the mind itself, never arising elsewhere; and even there it rises only when the personal mind has become thoroughly attuned to sensuous thinking. There is no *soulful appreciation* of the beauties, advantages, goodness and reality of disease; and no *spiritual perception* of truth contained in it as an entity. There is only a miserable delusion of the deceived mind, which has temporarily lost sight of the higher qualities of its real spiritual being and life. While the mind thus indulges the limited thinking and piece-meal views indicated by sense-action, the illusions appear real. Then the delusion becomes established as reality and is believed as truth.

Whatever the mind thinks about the phases of personal life is reproduced through the senses as intermediaries of action, upon the physical body; and not anywhere else within the realms of being or life. The spirit and the soul cannot be so impressed or used; neither do they ever inaugurate any such action or experience. All initiatory action or impulse from the spirit and the soul of man comes outward through the mind, in mental processes of thinking; and its results can reach the body only through the mind. It is important, therefore, that we learn to think rightly;

otherwise truth can never be attained. The *real* qualities of every mind are spiritual activities. One can *think* evil, but only with his mind and through an *erroneous* use of the *mental* faculties. He cannot think evil of or for the soul and thereby make of it an evil entity, or of the spirit and so produce an evil being; the thought would simply be nil, ineffectual and abortive, as it could make no impression upon either the spirit or the soul. Neither of these real elements possesses matter, sensuousness or evil inclination to respond to such thinking. Thinking cannot unmake or change spiritual qualities or forces. The mind's right province is to recognize them, think with their activities and conform to the truth which they embody. Then he must be well and happy.

The Mind formulates thoughts about both Things and Ideas.

The Soul conceives both ideas and principles of action in life.

The Spirit at all times directly perceives truth and reality.

The limited action and power of an incomplete thought cannot cause the soul either to lose or degrade its pure conception, and cannot influence the Spirit of man to either abandon or vary its divine perception of truth. The personal mind, because of its inveterate conceit, likes to suppose that it can do these things; but this is altogether a delusion. The delusions of the mind, however, remain entirely on the mental plane, where they were originated in sense-seeming, and there they are never any more than mere appearance. There is never any reality in appearance. The

two fundamentally exclude each other. While operating within the realm of reason and exercising sane judgment, it is impossible to intelligently or logically refute these statements.

Recognizing these facts of human life it is easy to see that the ground of the erroneous operations of the mind is the actual seat of sickness and every form of imperfection. The abnormal condition, whatever its form of appearance, is reflected upon and reenacted in the intricate mechanism of the body *after* it has become established in the mind, but never before. The entire operation belongs with and is confined to the body and the mind. The soul and the spirit remain forever free, sound and perfect in essence and in substance. They cannot be vitiated or degraded. They are living individual entities and belong forever to the UNIVERSE OF REALITY—souls are never lost. Sickness, evil and delusion, therefore, do not exist on any of the planes of *reality*, in Being or in the Universe. There are no sick souls—the illusion is always in the mind. And there are no evil *spirits*; phases of action that may be interpreted as such are only certain delusive thoughts of the limited personal mind, misnamed and misapplied. This is the real reason why sickness and trouble may be removed by mental process.

A tremendous truth awaits recognition here. Sickness and evil both arise as morbid ideas WITHIN THE HUMAN MIND, and altogether because of *limitations of understanding*. Where the fuller comprehension of the facts of life prevail, both are absent. Both relate entirely to the mentality of the human race; and they have their origin there solely on the animal side of

the personal, sensuous nature. If they had never been thought into the appearance of form, by minds capable of distorting the modes of thinking involved in the processes, through departure from the norm of a true conception of the real planes of living reality, a mental picture of such action would never have been formed, and so no similar ideas could have come into existence on the mental plane. Then there would have been nothing present for the body to express in terms of disease, or for the mind to follow in evil inclination.

This may be the chief reason why those who are altogether insane are not sick in the many ways in which the generality of humanity show forth weakness. When the mind cannot intelligently respond to the activities of ideas, the body is not amenable to their influence and does not reproduce their action; consequently the corresponding condition cannot be established. By the natural operation of this law the insane have immunity from sickness and from consciousness of evil, in exact ratio to the degree of mental oblivion. No process in mind no physical result, is the inevitable consequence with such operations in life.

**II.**  
**The True Healing Power**  
**Continued**



## CHAPTER II.

### THE TRUE HEALING POWER.

Continued.

What are the real influences that enable individuals to produce actual healing results through the use of either mental or spiritual faculties? So many opinions are entertained on this subject that it is difficult for the inexperienced mind to determine a correct answer to the question. On the basis of opinion, belief, or simple confidence in any particular "authority," it cannot be done at all.

Beneficial results in life, to some extent, have been known to follow almost all healing methods, or phases of thinking that have been turned in that direction. And unless we give careful heed to examination of the processes employed, as well as to the actual operations taking place within the mind during the transaction, it is easy to accept the first explanation given, and so come to believe that perhaps a merely superficial act, indulged at a particular time, produced a healing result, when really it had little or even nothing to do with it. In all instances a true healing action must bear direct relation to the state of health required, and its process must accord with the real laws of life.

To be able to judge these affairs rightly one must understand the mind—its nature, laws of operation, modes of action, and the extent of its powers, together with its limitations, where such may exist. Without this information one can only speculate, and in that



event will be quite as likely to form an opinion based upon mere belief as to judge rightly according to the facts of human life. The permanent spiritual activities of being, which rest underneath and form a supporting base for all advancing movements of the mind, require the careful estimate of a clear spiritual perception and a just exercise of mental law, in order that we may be sure of right mental results.

There are certain definite and permanent laws of mentality, through which the minds of individuals always operate consciously or subconsciously, regardless of whether the fact be recognized at the time. The degree of conformity to these laws may vary somewhat with each individual; but no one of them may be entirely ignored, without the entailing of serious results, while mentality continues sanely in operation in human life. Mental action may be varied within a considerable range by the will or intent of the thinker; but it must at all times conform intelligently to *fundamental law* or it will cease to operate beyond a certain limit as regards either accuracy or power.

Each individual appears to have a mind of his own—and so he has. He is apt to suppose that he can do with it whatever he chooses to do—and so he can, within the certain limits that are binding upon all mentality and are necessary to the continuance in existence of any mind. There is no lawless reality on any plane of existence.

There is a Universal Mind, which includes all that goes to constitute mind, and of which each individual mind is a living and participating factor. In this **ONE MIND** every individual has his mental existence. To its

infinite and permanently established laws of operation each one must conform, if he would share its infinite qualities and profit by its corresponding advantages. He who conforms to this in the greatest degree becomes a mental master of affairs in his field of action in individual life. He who fails to conform at all becomes an imbecile, and soon finds it necessary to start personal existence over again and proceed under better auspices. The intellect is at its base, a spiritual activity; and if exercised as a would-be violator of fundamental law it is thereby weakened and soon becomes inoperative.

Each individual mind possesses freedom of choice to act in any direction and for any lawful purpose, but must remain within the realm of mentality and move according to its fundamentals, or it will fail in its undertakings. The mind of man is an individual entity. It can turn, as has been suggested, by act of intent either upward toward the highest reality of which mind can be conscious; or, for experimental purposes, downward and outward from its mental home in the universal mind to the deepest illusions of sensuous beliefs. As a sound mind, however, it must always deal with action according to the fundamental laws of **UNIVERSAL MIND**; and eventually must return from all wanderings in illusion to the spiritual norm. The **INDIVIDUAL MIND** can do and accomplish anything that is common to mentality; but the more closely it conforms to the **UNIVERSAL LAWS** of mind the greater will be the power exhibited. This seeming freedom and power, however, does not imply that the individual may also be lawless because of his natural and necessary freedom of choice.

There are acts to be performed in life both below and above the normal plane of the mind itself, and for which other means to act in concert with the mind are equally important. If the farmer wishing to hold the plow to the furrow should undertake the "holding" with his mind alone, and start the team across the field, the result would be little short of disastrous. He might influence the horses mentally but not the plow; and if the plowing is to be done, hands to guide the plow would be more to the purpose. Of course every one knows this as a fact, but some appear to forget the matter of law that is involved. Likewise, if one depend upon mental faculties which he has thus far developed in this period of external living under sense-influence, to bring him in conscious contact with spirit or spiritual activities, or to interpret to him the highest spiritual laws of divine being, he will thus exercise only a degree of sense-consciousness in a limited mentality; and while presuming that he is in the presence of pure spirit, he may be dealing only with elements of the sensuous plane of mentality, in which event he will become the victim of these delusions. He then cannot trust his own reasonings.

Because of these facts it is especially important, as previously suggested, that we should *know* the mind, thus being able to measure its powers and regulate its action within the limits of natural law. It is possible to know all of this as definite law, and so be independent of opinion, error or illusion. The right application of intelligence to the study and research, is the only requirement. The problem of health offers practi-

cal ground for such a study and the healing action of the mind presents a full demonstration of the force and power of the truth contained in the real law of mental action.

With man, a state of health is a condition of wholeness. This is true as regards his physical, his mental, or his moral status in life; and in cases where the condition bears relation to such activities, it refers both to matters of understanding and of belief. With each of these there is an element of wholeness, fundamentally, and a contrary sensuous or semi-mental state of scattered separating action that operates externally, and is quite the reverse of the conception of *being whole*, either in nature or in action.

[A thought or a line of thinking that is based upon or recognizes as a fact any form of separateness of being in life, in intelligence, or in purpose, is not a natural healing operation and does not contain any degree of *true* healing force. It lacks the real spiritual vitality, therefore can not endure or become ultimate. When similar thinking has been employed and moderate healing results appear to follow its application, as is sometimes the case, these results come about through the degree of faith embodied in the confidence that was entertained by the mind, perhaps as regards some special power supposed to be given forth from a certain source, for the separate purpose of healing *that case*. In these and similar instances the result obtained is entirely the outcome of a simple form of faith indulged by the mind along the line of personal confidence, regardless of the actual facts of the healing attempt, and the action

employed. This is altogether a mental operation on a somewhat external ground of personal opinion. Through personal confidence it puts into temporary operation a surface mental picture of the personal action expected, and proceeds entirely along the lines of belief that produce what is termed an act of faith. While such action will bring about some of the simplest phases of healing change—with the mind, because in these operations the mind is the instrument of the personal purpose; and with the body, because it is the mute reproducer of the action of the mind—still it is not a pure line of spiritual action; is not based upon the real truths of life; does not employ the virile forces of the higher or spiritual mentality, and is not sufficiently far-reaching to be effective in cases where an actual healing change is required, regardless of personal opinion. It is never efficient in emergencies.

There is a permanent wholeness of life and being which is embodied within each individual soul. A thought that is based upon the full conception of this truth, carries soundness with it as a necessary complement and eventuates in a realization of both health and fulness of life. Because all of this is ultimate truth, and absolute in all ways, the mental understanding of it becomes a full spiritual realization of the living truth that restores all scattered action of the mind to wholeness of life. In this realization a true healing will be the result, in so far as surrounding influences and circumstances may render it possible for such changes to be effected. This high and real process is so powerful that it frequently rides over all such

seeming obstructions. Thoughts attendant upon the conception of wholeness, and expressive of its various qualities; such as inclusiveness, equality, harmony, life, etc., are active and powerful agents of health on every plane of human life. Every such thought is a true healing influence. It will be effective in its operations in exact ratio to the completeness of the realization reached by the mind that forms it. Intelligence must be the determining factor in all such mental operations, as it is man's means of spiritual understanding. Thought of this kind is based upon the deepest truths of being, and will be conducted according to the absolute laws of life; therefore it may be comprehended sufficiently for an establishing of an exact process in the thinking. In this way an act of mental healing may be accomplished with accuracy, at will, by anyone who can think definitely at a given time. What more can we ask? Is there more than this? Is not such a power TO UNDERSTAND, TO KNOW AND TO DO a blessing as great as the Father could bestow upon His representative creatures?

The spiritual man includes all of this activity, which is constituent within his being. The mental man is especially constituted to understand such action and possesses the power to mentally express the activities in a spiritual realization of life, and so may produce the healing realization here on the mental plane where it is needed. The Universal Mind is necessarily ONE, a unit of mind; otherwise it could not be universal. Since it is the universal unit of mind it is necessarily infinite in all ways, therefore real and permanent in its existence. The only problem for man to solve in

reference to the fact is his own relation to and connection with it. Each individual mind is a representative of some phases of action of the ONE UNIVERSAL MIND. It therefore shares and expresses the qualities and forces of the one mind, in proportion to its realization of the principles and compliance with the natural laws of operative action.

The wholeness of that which is PERMANENTLY ONE can hardly be questioned. The representative part or factor, must also share the qualities of its source; therefore the individual mind possesses wholeness, as a characteristic and an attribute. Otherwise it would not represent its source. The root meaning of the word individual is *indivisible*, and this relates to absolute wholeness.

A state of health is a condition of wholeness; without either one of these the other can not be present. That which is whole is sound; and this quality is also necessary to health. Sound action in the mind is the first essential of health for the individual member of the human family. Sound thinking leads to a wholeness of understanding, in which all the ideas involved will have their base in a comprehensive realization of the fundamental wholeness of the reality of the subject.

Life that is real must necessarily be whole and remain so, regardless of whether we are at present able to see it so; and real life must show forth action that is forever in a state of perfect health. If these statements are true (and it seems difficult to logically refute them), the actions and operations of the mind, in order to exert a healthful influence must conform to the conception of wholeness for the individual mind

and sound health for individual man. Fundamental conditions will then prevail.

Man is whole, fundamentally, and Mind is intrinsically sound and well. The individual deviation from this strict line of real health has come through mistaken thinking about being, life, action and the experiences of personal existence. It exists only in the thinking. When this is set right a long step will have been taken in the direction of health for mankind, racial as well as individual. To bring this about consciously and with intent, the actual modes of operation of the mind must be understood, in order that one may work with the natural laws. These are not difficult to understand. They may be outlined as follows:

The mind operates always through the forming of a mental picture of an idea; and man exercises this function by thinking the activities of the idea until they take on mental form. This becomes the mental picture, or image of the action of the thought. This formulated thought then transfers naturally to other minds by direct reflection of the image of its action. This reflecting action is subconscious.

The metaphysical understanding of the principles of life that are involved in the true conception of health as existing in wholeness, when combined in consciousness with a right knowledge of the picturing process of the imaging faculty of every mind, gives a complete, perfect and always reliable system of thought that can be depended upon to produce genuine healing results based upon fundamental law, and which will show a reliable application to every form of trouble in life. The mind




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of the afflicted one receives the direct influence of thoughts that are based upon the known laws of life, which operate only in wholeness, to produce health; and the unnatural influence of wrong imaging of action through erroneous views of life is quietly removed through right thinking. This may be accomplished by any one who understands the principles and laws involved.

This method of spiritual mental healing brings forth the real healing powers of the mind through the exercise of thinking. It is scientific because it is exact in its processes and capable of being intelligibly described. It is a *spiritual* operation of the mind, because it involves the higher phases of action of the mental forces, which always are spiritual in their nature; but it invariably relates to life on the mental plane. The purely spiritual phases of life and being require no healing. They are permanently whole and forever perfect.

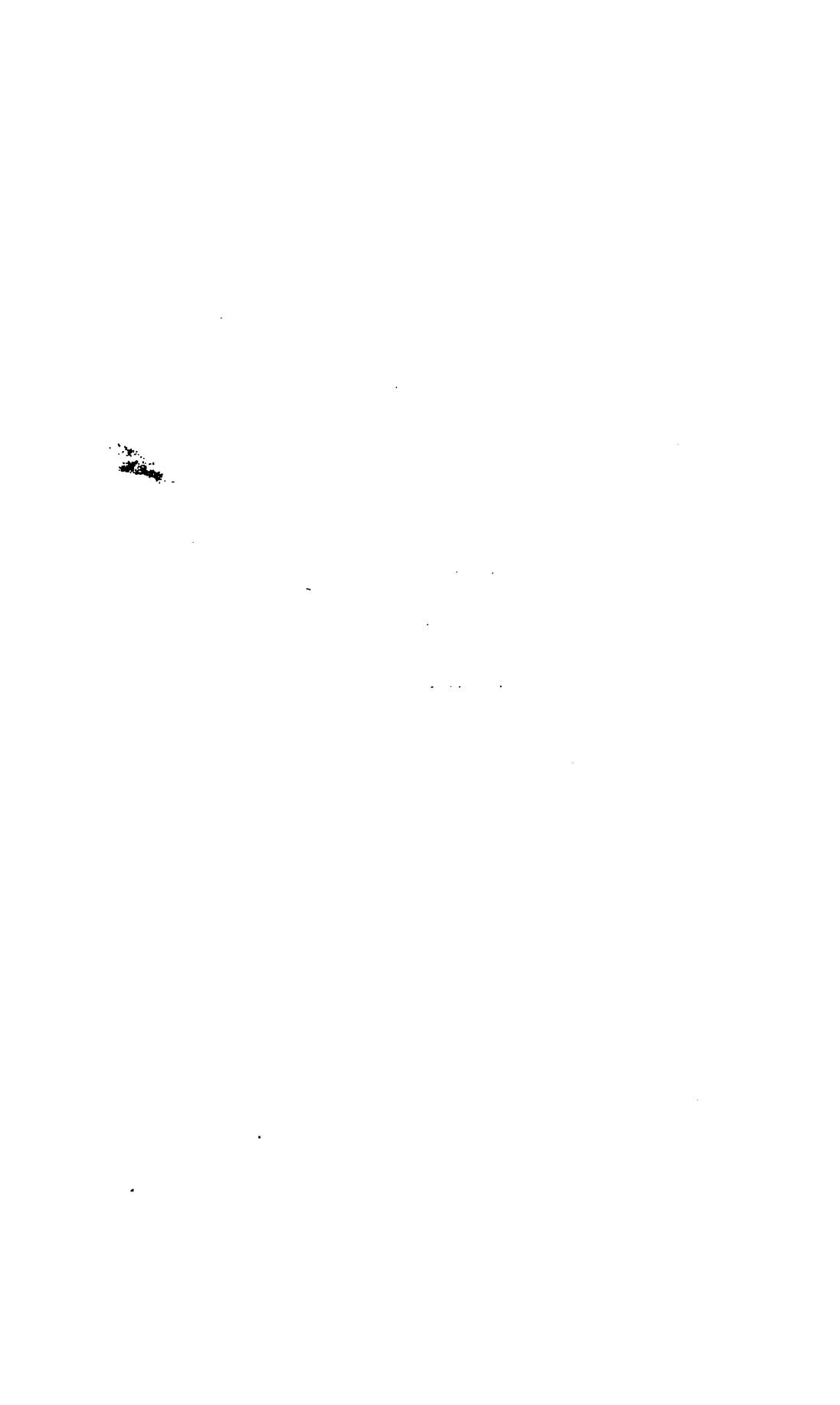
Any healing philosophy that bears out all of these requirements is strictly and altogether metaphysical in its nature, character and methods of operation. No other name rightly describes any such system and none other than a purely metaphysical system can possibly meet all of these requirements.



### **III.**

## **The True Healing Power**

**Concluded**



CHAPTER III.  
THE TRUE HEALING POWER  
Concluded.

**"Metaphysical"** thinking constitutes such thought as is based upon those principles of life that are higher in action, finer in nature and character, and in all ways superior to the external or physical realm of action. It stands for "The Science of Being," because it relates to and deals with those *facts* of being and life which are positively *known* through the exercise of the *higher* faculties of the mind, rather than surmised through confidence in sensuous thinking, by means of external expression. The difference, in power, between spiritual knowing and sensuous believing is almost too great to be fully realized.

The "Metaphysical," therefore, is all of that realm of activity in life and being which, while it is fundamentally spiritual, may be *known* and used through right exercise of the higher or spiritual phases of the mental faculties and forces—through the mind, which is man's right instrument for the acquirement of knowledge by means of consciousness.

That about which man can think, that which is superior to or higher in action than the physical processes of external life, is necessarily metaphysical, for there can be no such thinking that is accurate and still is based upon physical action or materialistic views. Using a different name to describe the thinking does not change its nature or create a new feature of reality. Physics and metaphysics; the lower and the higher; the sensu-

ous and the spiritual, in understanding, include all that man knows of the universe and reality.

Faith, even in the simpler forms, when exercised with a fulness of *belief*, brings forward AN ACT OF THE MIND that is so direct as to become a law to the somewhat lower order of mentality which is being indulged by the *personality* that functions behind the act. And so the opportunity to touch a bit of sheep's bone, under the delusion that it is a remnant of St. Anne's finger, whenever the deception practiced has been sufficiently successful to compel the full belief and so picture the act in the mechanism of the mind, doubtless has resulted in cures of what had seemed to be incurable conditions. But this only describes a conscious mental operation and its subconscious result. The mind, under such circumstances, gives itself wholly to the one belief, and the powers of the mentality combine to force the issue of what the personality desires should take place, and so to reproduce it in an accompanying mental picture of action. The conscious thinking is thus concentrated on the anticipated result. This illustrates the tremendous power of the mind to operate under concentration and the operative force of the mental picture. It can do much in these ways, but there are greater powers in the higher realization of the actual spiritual facts of the metaphysical realm.

It is beyond sane belief that the particular fetish, whether material, mental, or personal, that was taken as the object of belief, had any part in the transaction of healing by means of faith; but the mind used it as a means of concentrating its otherwise scattered forces, and so produced its own act and result in that par-

ticular instance. This holds good whether the fetish be a supposed God or a horse-chestnut.

If all individuals were in such a state of mind as to be able to exercise this profound degree of faith—credulous though it be—that would be quite sufficient for many restorative purposes. But unfortunately for the cause of faith alone, it appears that only about one in five hundred of humanity can be so deluded as to blindly believe in the efficacy of the fetish that is being held out to them—even though it be the idea of God,—to a sufficient extent to establish absolute faith. The other four hundred and ninety-nine must pass without assistance. But how about these others—are not they also God's children? And is there no law that can reach them in their trouble and save them, also? May only those who can be *deceived* receive help through "Truth"? But we desist. It would be easy to fill a page with such questions which no one can answer on the ground where people are asked to "believe."

There is no wholeness in any action that operates in such a piece-meal way, and such so-called "healing" is neither genuine nor real. These persons are perhaps restored to their former half-way state and condition, but not healed. They will just as readily come out with another wrong condition at any time. Their faith may rest in the present fetish to restore them because of special favor, but not necessarily to keep them well and free from other ills. In fact they may easily and all the more readily fall under other conditions, even merely for the sake of having another "glorious demonstration of the great power." The mental attitude is entirely emotional.

Here any sort of fetish will answer as the object of faith. The act and its results do not rest upon or require truth in the transaction, or as the object of faith; but only such a degree of *confident belief* as to amount to faith in whatever has been named as the particular god of the occasion. In all such instances an influence that leads the mind to the degree of ABSOLUTE REALIZATION OF A WHOLE CONDITION, will bring about a healing action. The main point is to find a process of thinking and a mode of understanding by which the genuine act can be produced at will, without giving oneself over to credulous belief in a fetish, or a falsity of any kind. This can readily be accomplished by acquainting the individual with the actual laws of being, life and action in the universe, and accustoming the mind to deal with the real principles of life. This accomplished, the mind will think in terms of wholeness and the body will show forth health, which is the mental and physical counterpart of wholeness. The purer the thinking here the more powerful will be the activity generated and the more extensive the healing act exhibited.

He who believes in a fetish, or aids in deluding others through such means cannot perform a real healing act; because under such circumstances those activities of the mind which produce genuine healing are absent, or are obstructed by the false attitude.

A belief, when it extends to the degree of a mental realization of truth in the transaction, frequently shows up as seemingly a healing influence, but the "belief" part of it was only a starting point in the process of thinking. In all such processes the final realizing action of the mind is what actually produces the result.

Belief itself, however, usually moves differently from this; being uncentered it is far more likely to turn in the wrong direction and revel in the illusion of sense-influences. To actually know, by rules that can be tested, is the only sure way to accomplish results at will, and the only way to reach actual realization. Pure knowledge of principles that are permanent in life and in being, enables one at any time to think into operation the activity that is required to meet the exigencies of any given case. In this way it is possible to gain the necessary understanding to perform the real work at will. This, then, is the true healing power: A conscious realization of the nature and character of the permanent principles of life and being, to the extent that those activities are comprised in the thinking processes and embodied in the realizing act of the mind.

Health is the natural accompaniment of the activity of the principles of life. A process embodying these is real and always reliable. Its power rests wholly in the activity of the principles involved. Ability to apply it comes through the superconscious knowledge of that truth. No belief in a creed is needed. In fact any such compromised thinking at once annuls the force of the realization, and so withholds the power from the act.

This is the reason why the modern church to-day is entirely devoid of the real healing power. Through a false personal belief in creedal teachings it has been lost. Belief in a fetish, no matter what the vesture or form of supposed authority, can never enable one to arrive at a pure realization of truth. It only befogs the mind and obstructs the natural action of the mental faculties. One who simply believes in something un-



known, waiting meanwhile for action that shall accord with the belief entertained, rests upon a superstition and has only his own personal faith to depend upon for power in action; in this he performs no actual healing act. The entire influence of his mind upon others or with himself is befogging and misleading. Be he doctor, minister, healer, or believer, his attitude in mind obliterates the truth of the subject, eliminates all of the reality in the intended transaction, and obstructs progress in all directions. This form of scholastic belief and its attendant bigotry has darkened the light of truth and correspondingly weakened the intellect of mankind for ages. It is the kind of religious truth that requires the existence of a veritable hell (for the unbeliever) to prove its truthfulness. Can such a tenet be true?

It is not necessary to believe, alone, in anything, either good or evil in appearance, for we have always at hand the power to *know*; and knowing we may live, realizing meanwhile health, harmony, happiness and the goodness of quality and character that are innate with every true phase of real being. When we comprehend all of these ideas of truth God lives within us and is active for our good, in the intelligence which enables us *to know*; and when we think, to the degree of understanding these facts of reality, He acts within us in the very realizing of the truth of our own divine being as expressed in real life. There is no other God extant than this *ONE ALL SPIRIT* of universal intelligence, which is true, pure, whole and everlastingly real, and no fetish of personal belief or bigoted opinion can adequately take its place in the action of life. The "belief"

that has been urged upon man as superior to knowledge, is the stone which has been handed out in the place of bread. It sustains no one, at any time or under any circumstances.

Belief is a mental act, and is always accompanied by some degree of doubt. The individual can only exercise a belief through use of his mind; because in no other way can he *think* about a subject to determine his attitude toward it. The spirit has no use for this word of doubt that leads the mind to delusion, for it always *knows* all truth and cannot be deceived. The soul, also, is intuitive as regards spiritual matters, therefore needs no process and cannot be in a state of doubt. A belief is reached only through a channel of doubt. Not even the *spirituality of the mind* is involved in a doubt or a belief. As soon as the mind has followed through its process to the point of the operation of its spiritual intelligence the illumination thus acquired enables it to *know*; and this renders mere belief not only unnecessary but impossible. The two acts are of an opposite nature. When one is present the other is absent from that mind.

The spirit of man is always whole, sound and real. Infinite intelligence is the source of its activity and its power. When the mind recognizes the spirit in the full sense of this essential fact of its being, and thus exercises its own spiritual faculties, man realizes the truth about his real life and being. Then his every thought becomes a true healing influence, for it expresses truth in its highest form.

The practical application of the forces of the mind to the act of healing can only be made through such

an understanding of health, life and being as will render the operator able to search out the peculiar feature of erroneous mental action, either conscious or subconscious, that has caused the wrong condition in life to become operative with that particular personality. There are now well known ways of finding these "Causes"; and when they are discovered or determined there are formulated rules, based upon pure metaphysical understanding, for using the mind in such spiritual ways as to stop the wrong action and establish the right one in its place, thus removing the actual cause of the trouble. This is all done through spiritual understanding in a distinctly metaphysical process of thinking. The process is mental, but the ideas are spiritual, while the activities and the forces involved are all those of the pure spiritual nature.

Such a process as is here described is a *real* healing act. It is based upon knowledge instead of belief; consequently it can be successfully applied to the entire five hundred cases before cited, regardless of faith on the part of each one. Belief *alone* would render the intended healing work practically useless; but knowledge makes it a blessing, in all cases. To realize this fully and rightly, however, we must seek the knowledge through the ministrations of those who rightly know the real laws of life through which the mind works naturally to express its real powers.

These laws express the true principles of metaphysical philosophy. They are not in any sense mysterious or inaccessible. They can be known and possessed by any one who can understand any real problem in life. And the understanding becomes a healing power.

On this external plane of action and in the mental realm the mind is supreme. It is a spiritual entity, therefore it may know and understand anything that is true and real. Other than this is not important to any one, as there is no other right thing to know.

In the light of this array of facts we may see that in the establishing of a genuine method of spiritual or non-physical healing, the mind must be duly considered. And that as it is the *minds* of those requiring help that contain the elements of sickness, and the *mind* of the operator which must be used to produce the required changes, the nature and laws of action of the human mind must be rightly understood or there will be serious shortcomings in the healing efforts. Also that "blind belief," even in a God, is not sufficient for universal healing results. It is equally evident that simple confidence in the powers of the personal will to operate as it may desire or plan to do, will not meet the requirements of genuine healing; and that mere affirmations of health or healing, without a right realization of the why and the wherefore through a correct interpretation of the true laws involved, will also fall far short of the mark required for the genuine results to be produced at a given time for any one needing the assistance.

These are the reasons why we affirm that in this day of healing systems almost without number, and called spiritual, psychic, mental, Christian and scientific, both old and new in thought and plan, there is still, over and above all that these can do the greatest need of a *truly scientific* spiritual system of thought and action that can be applied by any one who understands, to any

one in need, with right results. The metaphysical ground of philosophy and understanding is the only ground which offers such knowledge, power or results, or that has offered such during the past two thousand years. The healing of the early Christian church was based entirely upon and operated altogether through the pure metaphysical principles of understanding of the spiritual nature of both God and Man as expressed in Life and Being, open and free to all and eternal in operation. This is present to-day in a definite system of Pure Metaphysical Philosophy that contains all that is yet known of the real healing forces of the mind and the spiritual nature, and explains how to apply them in pure living, as well as in healing operations. With suitable knowledge we need not endure so much of trouble as is the usual measure in human life.

The metaphysical system has been carefully studied for the past thirty years; and during that time it has produced more genuine mental cures of cases actually requiring such help, than all other known psychic systems or methods. It is free from unprovable beliefs having rejected them all, and rests upon a sound philosophy of pure Mental Science with its Principles tested in successful acts of healing conducted through spiritual realization of the activities of real life. In this is contained its great power for permanent good to humanity. No evil or wrong can stand against such understanding of truth and reality.

All other systems are gradually but certainly heading toward this one and eventually must merge into it; for no other system of thinking can comprehend the whole truth about the nature of being, or about the character

of man, himself, and the conditions requiring adjustment through an act of healing. All such action and thinking is metaphysical in its nature, element and character, call it what we may.

The Metaphysical character of the thinking must be maintained or the power will be lost through the blinding of truth in the mind of man. The character can only be denominated metaphysical while adhering to the principles laid down by the advanced thinkers of all times, who have carefully thought out the deeper ways of the spiritual nature, tested the activities in their relation to life, and proved the enduring qualities that exist in intelligence, beyond and superior to all action that is possible to the sense-nature of the animal man, both physical and mental.

Only those features of activity in life that are permanently spiritual, enduringly real, and everlastingly true, of and for every being that lives, are in any sense metaphysical, or have the right to be classified under that superior head.

Metaphysics is beyond physics, and higher than anything that relates to materiality in life, in every form of thinking. This is the reason for the reiterated statement that all real healing is metaphysical in its nature, and must adhere to metaphysical principles and laws in its character.

The genuine metaphysics primarily considers the faculties, features and qualities of the real man—the spiritual entity. This is man's prior state of being and of life, before body, senses and sense-mentality came upon the scene. It represents all of him which remains after these have passed from view. Metaphysics deals

with man as a spiritual entity, here and now, as well as related to a hereafter. It views the whole of his being, and so develops an understanding of the native wholeness of his real life. Herein rests the normal healing (restoring to a whole state) power of metaphysical thinking. Those who investigate rightly, invariably find the deepest satisfaction in its grand philosophy.

The true knowledge of metaphysics is always a real healing influence. It has been known as such in all times when a healing power of thought has been recognized. The term was originated in the fourth century before the present era, to express the conception of **REAL BEING** in contradistinction from "phenomenal being," and was defined as the knowledge or science of Being, the knowledge of Real Being. Aristotle, the Greek philosopher, born in B. C. 384, is said to have originated the word and used it with this significance. All the healers of the world's history employed these principles, which are fundamental to life, therefore are the foundation of health. There are no other living principles of reality for anyone to use. Different methods or systems can only imitate this one. If they ignore, they work only with beliefs that are unfounded. All would do better work with the true understanding. The world is gradually becoming aware of these facts.

A system that is *not* metaphysical in these ways can be only a dogmatism, and must be short lived.

Forms disintegrate but **REALITY** remains forever whole and sound. In this fact rests the truth of both health and healing.

**IV.**  
**Mental Processes**  
**and Healing Results**





## CHAPTER IV.

### MENTAL PROCESSES AND HEALING RESULTS.

The mind is man's instrument for intelligent action in personal life. Thought is the action of the mind. The activities of intelligence are expressed by the mind through thinking processes. The mind gives forth energy in its operations in proportion to the embodiment of intelligence in its conception of ideas. This energy can be directed to any purpose intended by the thinker; and such thought will be effective in proportion as it accords with the nature of the ideas embodied in the thinking.

When the intention is to produce a healing result the attention should be given to those ideas which contain the elements of wholeness of life and of being. When these ideas are rightly conceived intelligence reproduces their activities in the thinking operations of the mind, and thoughts of health become established as expressions of healing energy in the mentality of the individual thinker. If the factors of wholeness and health are left out of consideration no healing result appears. When the right conscious thinking is sent forth or turned in the direction of those who need its aid it becomes a direct healing influence of high potency.

All true mental healing takes place on the mental plane; therefore the restoring changes of action are

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always mental. The mind of the sufferer either consciously or subconsciously contains a wrong action that produces the sickness. The mind of the healing operator, employing the opposite, therefore right, ideas, changes the thought action to a healthy condition, and presents it to the intelligence of the other for acceptance. The mind of the sufferer receives this change of idea and adjusts its own action (either consciously or subconsciously as the case may be) to the right condition. When the change has taken place in mind the body reproduces the new action and the cure is effected. When the mind and the body both are right the individual shows forth health in all ways. Then no one supposes him to be sick. Thus sickness and health both belong to the realm of the mind. All the action involved takes place in the mentality—that which results in sickness or wrong condition proceeding from the lower sensuous phases, and the healing influences from the higher spiritual phases of the mind.

In its essence, the mind of man is pure spirit. Spirit, in any form of expression, is never sick. Error has no influence upon it. It possesses no qualities that can in any way so lend themselves to distorted action as to take on disease; consequently that phase of man's being requires no healing. It is forever sound. The spiritual intelligence knows reality; and thus knowing it cannot so depart from rectitude as to also *know* unreality; or even to believe in it. That which knows rightly cannot simply *believe*. There can be no knowledge without intelligence; and intelligent knowing precludes every kind of deception.

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The mind alone can be impressed with the delusions of the lower mental plane; and with the right influence it can be impressed still more strongly with the truths of right living. Hence, as before stated, the mind is the only agent for either the cause or the cure of sickness or disease. If, then, we can determine the exact processes through which the mind moves and by means of which it accomplishes such results as are involved in both the causative and the curative operations of mentality, we may gain knowledge that will enable us to better understand the healing power, in both its character and its operations. Knowledge of these processes constitutes a valuable acquisition in every phase of life.

In all of its operations the mind, when properly studied, is an intensely interesting subject for investigation. As it is the actual instrument of all action on this plane of life, it would seem that it should be thoroughly understood in all possible ways; there can be no question about the importance of such knowledge, to every sane individual. Yet, how many really study their own minds? How many, in the daily rush after the sense-objects of personal living give the mind or its needs sufficient attention? Few, indeed, seem to recognize a mind as a mental thing, or entity, or even as an instrument.

In this day of general enlightenment on mental and spiritual affairs, there are still too many who think of the mind in materialistic terms, as does the avowed materialist when he postulates the tissues of his brain as the substance of his mind, and substitutes cerebral action for thought. Not much can be ex-

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pected from this sensuous attempt to think by means of matter alone. In such supposed thinking the materialist misuses what perhaps would otherwise be a very good mind, so far as a mental mechanism is concerned; and while he views matter as the substance of life, or as the most important part of his constitution, he overlooks the real mind entirely, for "man," on this plane of life, escapes his notice altogether. He possesses an excellent mind or mental instrument, and uses it vigorously at times; and then he says his head aches *because* his brain is weary from too much "thinking."

It is not simply thinking which produces such results, but the matter of wrong thought-processes indulged through ignorance of the actual operations of the mind. Under such delusive thinking the body breaks down in all its parts; because the physical body is A COPY OF THE MIND, and reproduces, through the nerve-centers, all of the action of thought about life, whether it be right or wrong.

The mind itself is composed of spiritual energy and activity. It is the spiritual man working on the mental plane, or one plane further outward than the soul plane, which is altogether spiritual. The mind, therefore, is not physical. Its substance cannot be physically destroyed. It is never tired; that is a sensuous delusion. The mind itself never sleeps; on one plane or the other it is ever active. Its right rest is change of action from one plane to another and between the Ideas with which it deals. The difference in the character of the ideas will determine the amount of relief obtained. The sensuous action indulged by the mind

### **MENTAL PROCESSES AND HEALING RESULTS. 63**

in this life in so far out of the real activity of mind that its inverted operations become a burden of error that cannot be long endured at one time. So the mind itself lays aside the sense phase of its thinking and withdraws to its more real fields of action for change and recuperation of its somewhat wasted energies. That may be one very good reason why sound sleep is refreshing to all the faculties. The more completely one leaves the sensuous plane during sleep, while still maintaining the thread of life, the greater the degree of relief and the more thorough the restoration of all the faculties and forces.

The mind is composed of spiritual faculties in activity and in its conscious operations it must adhere to the nature of these faculties a good proportion of the time. If kept from sleep continuously for a long time the person loses the powers of reason. Over-indulgence of the sensuous features of the mind degrades the man and when made continuous it soon develops insanity. Sense is the reverse of spirit, and its action produces opposite results.

All such results in life are the outcome of ignorance with regard to the spiritual nature of the mind as operative on its own ground of real living. They can be avoided and a far better mode of living may be established in their place, through a correct understanding of the nature of the mind and knowing how it operates in healthy life.

Mind is composed of activity which, in its essence, is spiritual. It operates entirely through mental action which is spiritual activity turned to mental affairs. On the mental plane, as before described, man can

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turn the attention of his mind consciously in either of two directions—upward, toward the converging of subjects of reality, or down and outward toward the separating and scattering influences of sensuous thinking. In whichever of these ways he turns and gives his attention he for the time being deals with the Ideas and activities of that plane, and receives influence accordingly. He may yield to these influences or not, accordingly as he exercises his intelligence and his will. The personal-will element contained in man's mental make-up, if allowed to guide will lower his moral tone and lead him deeper into the illusions of sensuous living, because it relates to the tendencies of selfhood and self wishes. The right exercise of intelligence, however, will always influence the mind in the upward direction and aid in developing the better qualities of comprehension. To know, understandingly, how to direct the operative forces of the mind through the channels of intelligence, and with an adequate exercise of the will to accomplish the right purpose, is our problem here; and there are many phases of action to be considered in the understanding.

The pure spirit of man is probably in close contact with reality in all its forms, and directly perceives the truth of every principle contained in Intelligent Consciousness. This recognition takes place without any detailed process.

The soul, also, which is the spirit of man individualized as a being, operates in spiritual activity and knows the truth spontaneously. The mind is the individualized soul-being personified as man who, having turned his attention to the conception of himself

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as a separate being or creature, presumes independence, and attempts to withdraw from the **WHOLE SPIRIT** to live a life of self-action, thus establishing, seemingly, a separate and personal life.

The mind is spirit, however, and cannot withdraw from the whole, in either its essence or its substance. It can only withhold attention for a time; and thus sleeping to its own reality of being, dream of its self wishes and personal desires as seemingly real. It cannot keep up this illusion, however, for very long; and, as before expressed, must sleep to sense at short intervals, meanwhile awaking each time to the real plane of life, again to gather energy through contact with truth.

The mind, however, may operate through Intelligence, while here and seemingly awake in the sense-life; and dealing through reason with principles of life and being it may lead a life that shows forth much spirituality, meanwhile holding its sense-impulses well under subjection to the higher understanding and forming its thoughts according to its highest conscious Ideas. Man can thus spiritualize his mind by directing his thoughts upward and away from the sensuous personality to the spiritual individuality of his being. He need not die in order to become more real, or to be good in his life. It is all a matter of the proper use of his mind, which really is himself operative on this only half understood plane of conscious mentality.

The illusions of the sense plane soon satiate the mind; and then the personality seeks to depart from its chosen life of limitation. This fact shows the un-



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reality of it all. On the contrary, however, when the mind gives itself to the real operations of Intelligence, interest grows with every idea examined, and life becomes brighter and more worth living all the while. A mind so occupied never thinks of suicide, but becomes more active and alive with every good deed rightly performed.

On this outer plane of mental action, where we find that the mind, seeking separation for the sake of independence, has differentiated everything with which it deals, Consciousness, which is spiritual, is one and whole, has been made to appear to function as a separate recognition of things, each by itself; or, as the notion of "*becoming*" conscious of this or that. This forces the mind to operate through a process, with a beginning, continuing and ending to each mental operation. So steeped has the mind become in this illusion that the most of us, perhaps, can hardly conceive of any other kind of operation of the mind; and we seldom think of the soul or spirit as dealing with ideas and conceptions in any other way. But "process" in intelligent action belongs wholly to the mental plane; and the lower the plane of action the more absolute the necessity for processes in thinking that shall lead to understanding.

However, so many of the problems with which we have to deal in this phase of consciousness are entirely related to mental processes, that it is important to acquaint ourselves with those processes of mental action which are practically universal in this life. To this end we may examine the common features of the operations of mentality:

**MENTAL PROCESSES AND HEALING RESULTS. 67**

**HOW THE MIND OPERATES.**

- 1—The mind moves intelligently in any direction and for any purpose entirely through certain modes of action.**
- 2—The faculties of the mind that are engaged in its operative action are mental forces, all of which have a spiritual basis.**
- 3—The combined operations of the mind in the use of these faculties and forces comprise the active and operative field of mentality.**
- 4—The operative action of the mind is Thought. When man would use his mind he thinks.**
- 5—A thought is a formulated expression of an intellectual concept; or, the mind's conclusion of a line of comprehensive action with regard to an idea or a subject.**
- 6—The action which constitutes a thought embodies the activities of the ideas that are intelligently drawn upon for the substance of the thinking.**
- 7—Every true thought begins with a definite degree of consciousness of some principle of life, being or action.**
- 8—Every real thought embodies in the action that it sends forth, principle, substance, activity, idea, purpose, intelligence and reason. It proceeds, in carrying out its purpose through strict logic, with mathematical accuracy and moral intent.**

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In proportion as any of these elements of action are omitted, either in the plan or in the operation of the thinking, the thought itself is incomplete and faulty.

- 9—The spirit directly sees its object; and, in a wholeness of *perception* becomes conscious that all else is included in the nature of the principle involved. The mind, however, must examine in detail; therefore it requires the analytical processes of reason, through which to comprehend the facts of action involved in an idea and so to comprehensively form and conclude a thought.
- 10—In this analytical process of reason the mind takes up, in a measure separately, each feature of substance or action that is included in the idea or subject under examination, considering it in connection with the whole and its relation to the other parts.
- 11—The unvarying operations of Logic are absolutely essential to accurate thinking in mathematical form. The principles of logic, as every one knows, are essentially mathematical, and always reliable. They lead to an understanding of THE WHOLE.
- 12—True thinking, therefore must be mathematically exact, logically pure and morally upright. Such thinking carries innate power and may be used for any right accomplishment.

The detailed process-thinking of the mind makes necessary, in its constitution, a fundamental feature

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## **MENTAL PROCESSES AND HEALING RESULTS. 69**

of action that shall enable every one to examine carefully and to judge accurately each idea, subject, or feature of thought that may rise for consideration. Also the common ground of mentality in which all minds are one, as with individual entities combined under one purpose, renders it essential that there shall be a common ground of transmission of idea or thought-action from one mind to another between all minds.

This double purpose and requirement is accomplished (either by the universal mind of man, itself, or by its Creator) in the Imaging feature of Mentality where, through the natural operations of the mental Image and the picturing processes of thought-action, any distinct feature of thought about an idea, subject, principle, mode of action or thing immediately forms in the substance of mentality a perfect copy of the formulated action, which form is held in the mentality as an Image of the action, and expressed as a mental picture of the thought process. This picture is formed spontaneously and is an exact reproduction of the conscious action expressed in the mind through its thinking process.

The forming of the Image and the expressing of the picture are subconscious operations, taking place in the realm of mentality back of the sensuous features of the mind. The mind is externally aware only of its conscious thinking processes; but in subconscious activity the action of the thinking is always reproduced in a Mental Image of the entire action and pictured in detail as a record of the transaction, to endure so long as the mental action shall continue in the sub-

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conscious realm. This is a picture of action, only, and is maintained in the mind in lines or modes of activity. While the action continues operative the picture is distinct in the mind. It may be seen, by the psychic eye, through the real features of true clairvoyance, as though the transaction were in operation at that time.

This is the Specific Image of thought that has been explained in detail in previous writings.\* It is specific as regards its particular action and also as regards its reproductive or causative operations. While it remains as a subconscious picture its unceasing action will be constantly reproduced outwardly, causing such quality of action as it contains to be repeated in the corresponding realms of mentality, and in each feature of life that is associated with its activities. In this manner psychic images and mental pictures constantly operate with every individual who is living the mental life; and whether recognized or not they act as a causative impulse to action of the same kind as that contained in their make-up.

When an image in the mind is formed on the base and plan of moral rightness it contains the operative action of truth and goodness, is harmonious in nature, quiet and peaceful in movement, and all its outward results will be reproductions of these qualities which are its own elements. Only good results can come from the operations of such a picture, and all the real forces of life will be enhanced by coming in contact

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\*For further description see "The Philosophy of Mental Healing" and "Practical Health" by Leander Edmund Whipple.

with its activities. Every feature of mental action that is given to these ideals of life returns its full measure of good influence to the thinker, through the natural and spontaneous reproduction of its activities in the mental picture that inevitably takes form in the subconscious substance of thought-impulse.

Whoever or whatever may have caused it to be established, THIS IS THE LAW OF ALL MENTALITY. No mind can operate otherwise, or outside of this fundamental law. Every thought formed by any mind is reformed and thus reproduced subconsciously regardless of design, intent, plan or consent by the thinker. The only way in which it can be controlled is NOT TO THINK, in any way or for any purpose, the action that we do not desire to experience in life.



V.  
Mental Processes  
and Healing Results  
**Continued**





CHAPTER V.  
MENTAL PROCESSES  
AND HEALING RESULTS

Continued.

When the mind thinks the activities of an idea, the mentality immediately and spontaneously constructs those modes of action into a mental "thing," possessing form, which thereby embodies all of the activities and qualities in a living conception of the principles involved. Thus an active image of the idea that has been thought about becomes established in action, and takes its place in consciousness as a formulated thing of the mental realm.

This image then reflects in the understanding of other minds by the same kind of an operation as a material object reflects, and is thus reproduced to the physical eye and sight in the smooth surface of quiet water. The operation is subconsciously mental, instead of physical or sensuous; that is the only mechanical difference. As the entire operation is subconscious we are unable to affirm just how an image is formed; but experience shows that whatever we think about is reproduced in a mental image and that the keenness of the image compares with the definiteness of the thinking process and the clearness of the understanding.

This is a law of such tremendous importance that it is extremely difficult to choose words for its adequate description; and it seems almost impossible to express the fact in a way definite enough to convey a true conception of its value to those who have not previously

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examined the statement. Practically all the troubles of human life rest upon its facts; for nearly all the disturbing and troublesome acts of life could have been controlled and avoided by means of a right understanding of this direct law of the psychic imaging of ideas and mental picturing of the thoughts that we think. The plain facts about this law may become clearer by a little detailed examination of the action as it always exists and operates in human life. The absolute universality of its operations is what renders it so very important for all to know:

(a) This law is absolute and is universal in human life. There is no escape from its operation. Its effects may be regulated by intelligently directing the thinking processes and by choice in the use of ideas and so its marvelous powers may be conserved for good in life; but none may withdraw from its provisions, and continue to live. It is the *fundamental* law of the expression of thought.

(b) Mind thinks solely through the forming, in mental process, of pictures of ideas. It need only be conscious of the idea and of its activities; the mental consciousness will at once subconsciously put those terms of activity into form as a mental thing. No one can consciously think an idea without this exact process taking place at once. It is the law operating in Infinite Intelligence. There is no grander law for us to deal with in this life. Its operations are infinite and the blessings to accrue from its right use are unlimited. Let us examine it a little more closely:

When understood words express ideas. But if someone speaks to you a word that you never before have

heard, what is the result? You hear a sound or a series of sounds that mean nothing to you but sound. No idea is associated in your mind with that sound. It is not even a word to you. You search your mind for an object of thought that may be compared with it, but find no image. You can think of nothing of which it may be a name. But the speaker now tells you, perhaps, that the sound is a word in a language unknown to you and that it means, well, say "Orange." Instantly your mind pictures the thing which that word represents in your vocabulary. You see an orange, or the activities of the idea formed into a picture of one. You can at once describe it—size, shape, color, even to a definite shade of color; and all that you have ever known about the object and the idea will come forward in your mental consciousness, directly from the picture in your mind of the object with which you are so familiar. But if it be the name of something unknown to you it makes no impression in your understanding because you have no "picture" of the idea.

When someone begins to explain to you some subject with which you are unacquainted, and as he proceeds you fail to understand, you are, perhaps, perplexed but do not yet comprehend. The explanation may be continued until some word is spoken that conveys the idea. Instantly your face brightens as you remark: Ah! I *see*. Yes, it is so. I understand it now. I can "see" that. Now what do these remarks mean, specifically? They are spontaneous remarks, sincere and truthful. Until the mind did *see* the group of activities comprising the subject or idea that was being described, there was nothing to be recognized and so the

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description that was being given was meaningless. Your search for the meaning was being made in the subconscious realm of mentality. When you reached the idea there, you did "see" and at once recognize the activities involved. The remark "I see," came from there, and was the most truthful statement of fact. It was not a physical seeing; only ideas were being examined and no physical object was present to illustrate the subject. Yet what was being explained was finally seen at a glance, and instantaneously the whole subject became clear. This is the natural operation of the human mind. It has no other means of intelligent operation. Deprive it of this and only imbecility remains for the personal man.

Argue this theory down then, Mr. Wise Head, because it is not exactly according to sense-evidence or sensuous theories, and you thereby put all the natural powers of your being out of commission; for if you do not *see* the idea, or the point of the argument, as you might express it, you cannot comprehend, and you will gain no knowledge whatever. One understands that which he can see, and if you do "see" there certainly is something to be seen. As the seeing in such instances is not physical it must be mental, or psychic, as there is nothing else known or conceivable to fill the office. That which is seen is an active object of intelligence and can be intelligently described. What is there to be described, except the formulated activity of an idea; a conception; a psychic fact? "A mere imagination," do you say? Well! an imagination is the formulated expression of an "Image," of some sort; there is no other excuse for the use of the word, and the image is

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always in the mind. One must see something in order to give any description whatever. If he sees nothing his mind is a blank on that subject, and he cannot even imagine anything. The mind forms images of its thoughts, and the mind can see the images. That which is supposed to have been falsely imagined from nothing whatever, may in some instances have actually been seen, on some plane of action. This often occurs where the lawful operations of the mind are not understood, and a misjudgment is put on record in place of a fact. A "vivid imagination" is the interpretation that the materialistic reasoner puts upon the extraordinary vision that some unusual ones appear to exercise; and the meaning intended to be conveyed is that the things described do not exist, but are formed in thought without any real foundation for the thinking.

Improbable combinations of action may be so made up, entirely in personal thinking and for some wilful purpose; but it seems probable that the remarkable instances of imagination are of a kind that show reproductions through a sensitized mentality of groups of actions that are actually seen in mental image on the subconscious plane of the mind. There are many evidences of this that are common to the life and experience of every one. Indeed this imaging faculty and its vivid operations are universal and so near to the surface of consciousness that any one can examine and test every feature of the mind's action, thus getting his evidence at first hand.

The point to be emphasized here is that the imaging process of the mind is THE LAW of mental operation. That your mind composes images of all the thoughts

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that take form in your consciousness, and that will ye, nill ye, you have to live by them. Neither God nor Devil can change the law or liberate you from its normal workings. But you, yourself, can so regulate your actions in thinking as to make this law the greatest possible blessing to your life, as well as the most interesting fact of existence. To restate the problem: Every mental act or thought, whatever its character, is imaged in consciousness, and may reflect outward, through the phases of the thinker's own being. It may also be conveyed to other minds by reflection of its image. If now the reader comprehend aright the workings of this great and beautiful law, its direct bearing upon health and healing may readily be comprehended. The *facts* are as follows:

1—Every thought that passes through the mind registers as an image of its action in the subconscious mentality.

2—As all such thinking relates directly to conditions of existence here and now, and is of a personal character in daily life, it directly affects both the mind and the body, with each of which the original image is reproduced in its own realm.

3—While the mind holds to the idea, consciously, its action is continuously reproduced in thought-action. This strengthens the picture in the subconscious realm, where it will endure even after conscious thinking about it has ceased.

4—As all thinking about sickness, trouble, death, or fear of any kind or degree is in the nature of distress, the pictures formed by such thinking contain that element of action.

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5—From the subconscious mentality the pictures of action reflect the element involved directly to the nerve-centers, where the substance of the nerve fluid is so fine, so attenuated, so plastic, flexible, yielding and impressionable that in an inexpressible subtilty of substance and action, a picture carrying the action is impressed. Its mode of action is then taken up and repeated in terms of nerve, in the nerve-centers, and extended to those other centers which relate to the particular function of life that is involved in the mental disturbance. In this manner a mental picture of distress may actually be the direct and only cause of a physical condition in the body. If the picture had not been formed in the mind the nerve centers would not have been influenced or affected. If the person had not consciously thought the idea of disturbance, the picture could not have been composed in the mentality; then nothing would have entered the subconscious element to form an image. Thus the conscious thought is responsible for the entire line of distorted action, and the subconscious thought-picture is the *cause* of the bodily condition.

6—There is always a direct correspondence between the mental picture and the physical condition that develops from it. The same modes of action show forth in each realm—one in the terms of mentality, the other in the terms of matter. This similarity enables the tracing of the causative action to its source in the original experience.

7—The most common element of disturbance that acts as a cause of sickness is fear. In some measure this element of disturbed action exists underneath every case of sickness. It has many forms, and in



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daily life many degrees of its action are encountered ; but it is always more or less distressful. The pictures that develop from it are equally distressful and the action repeated in the nervous system is of the same order. Distress of mind transfers as distress of the body, and the two are alike in character.

Frequently some one word or expression that the sufferer uses in referring to his physical condition, indicates the experience in his life which formed the picture of fear that is now being reproduced in physical terms within the bodily tissues. It may have been a slow, gradually developing fear, based upon anticipation of loss, injury or some particular form of danger ; or it may have been a suddenly precipitated thought of danger of injury or death from an accidental experience.

In either of these detrimental phases of action the law involved is the same and the mind develops similar conditions, varying mostly in degree of intensity of the thought at the time of the accident. The effects of the slowly developing form of fear may be largely avoided by controlling the tendency to doubt, worry, and to anticipate trouble that has not yet arrived. It may never materialize. It is useless and even dangerous to presuppose trouble of any kind.

The acute fears, or frights, that come suddenly and unannounced cannot so readily be avoided. The only adequate avoidance is the maintaining of a calm, trustful though alert state of mentality, ready to meet anything that appears, yet not anticipating danger. In this condition one is less likely to be overcome and prostrated by the sudden happening, because being

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calm he is alert and may instantaneously see a way of escape, or how to avoid injury.

In either of such instances as these the mind photographs the scene and establishes the picture subconsciously, exactly as it thinks the details of the experience consciously. Even though only seconds passed between the moment of shock and a state of insensibility resulting from it, still the scene was repeated and the psychic picture formed in the mentality, where it will remain active until scientifically removed. The state of action of all such pictures of fear is distressing to the consciousness, and all of their impulse to action, as reproduced in the nerve-centers, is productive of disturbance which develops sickness and disease as it proceeds in its distorted action.

These pictures are the direct causes of suffering that corresponds in character to the thought indulged at their inception, for the reasons already explained in detail. This restatement is made only for the purpose of helping to make this tremendously important fact more plain and distinct. While the mind retains these picture-causes there is continual danger of a physical or mental precipitation into action which will reproduce the disturbed condition in forms of sickness, or worse. Repeated attacks of a particular condition of sickness invariably indicate the presence of a mental picture of fear or distress that contains a consciousness of that same form of disturbance. Acute attacks result from pictures of acute fear. They cannot come from anything else in human life. These are precipitated into action sometimes by coincident experiences which call the original picture into action by similarity of

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movement. A thought of expectation or anticipation of sudden death, such as often is precipitated in the mentality at the moment of disaster, or of fear of it, carries that element of action, and will reproduce, in either mind or body, in the paralyzing effects of the fear. The semblance of death will be present in the physical and the mental condition that repeats the experience, or the mind's thought about it.

Thousands suffer attacks, or pass out of this life under the stress of these mental causes without themselves or their physicians having the least suspicion of the actual cause. There is a corresponding psychic picture for every mental experience; and every picture in the mind repeats its action faithfully in the psychic body. This fact is our right cue for safety. Knowledge of this absolutely scientific fact is of greater importance to humanity than all discoveries of all time pertaining to healing means; because it rests upon the **FUNDAMENTAL LAW OF ACTION OF ALL CONSCIOUS LIFE**, and refers, at all times in precisely the same way, to all who live in this world.

The great importance of this statement rests in the fact that all these troublesome causes of distress can readily be removed, destroyed forever; and the physical conditions that have resulted from them must and will cease their action as soon as the cause is removed.

A way has been discovered by which one who understands the law can apply his own thought in such a manner as to stop the action of the mental picture and reverse its operation. Then the picture fades from the subconscious mentality and disappears forever. The picture, itself, which before could be plainly seen by

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the psychic vision of a truly clairvoyant mind, after being treated by this process is never seen again. This proves that it has been destroyed.

This, therefore, is a truly scientific act. It is the real scientific operation of the true Mental Healing. As it operates fundamentally and applies directly to all that lives, it is safe and sure for everybody. For these reasons nothing known equals it in efficacy, and still better, it is entirely harmless. It is performed through the operations of the intelligence, in a high degree of spiritual understanding, *not* through action of the will, as some have heretofore presumed; therefore it is not hypnotic. Be not deceived about this. No form or degree of hypnotism can remove these pictures. It can only cover them temporarily. In all these and still other ways this knowledge is of incalculable value to mankind.

During the past thirty years of close study and practice thousands of these mental pictures have been removed by metaphysical means, and a condition of sickness, disease, suffering or trouble permanently cured in every such instance. Individuals cured by this means are alive and well to-day, who twenty-five or more years ago were condemned to early death, by the most eminent medical authorities; and in some instances by savants both here and in Europe. This should mean much. If these facts could be conveyed so that they should become generally known, millions who will surely die untimely deaths would be saved to useful lives. Eminent physicians who could get no relief in their own ways, have been permanently restored by having distressing pictures of fear or shock removed from their

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minds on the subconscious plane of life-action. These statements may seem overdrawn, but they are not. All statements made can be proved, and vastly more, for the story can never be fully told. The work goes on in the most quiet way, for the quietude of the mind is the most fertile field for practical mental work. In the quiet that knows no reality to any disturbance, is that "peace which passeth all understanding"; and both these elements of the spiritual nature make for health, wholeness and life.

The removal of a picture of mental distress is a specific act that can be performed only by one who knows the fact of its presence and understands the nature of its action sufficiently to be able to mentally reverse its operation and thus destroy its impulse. Then it disappears forever and the sufferer is set free. The generality of mental and spiritual healers know nothing of this specific feature, and cannot exercise it. Some deny its usefulness, but they do not know. Some also claim to be able to use it who do not know its laws. These may have a general understanding of the principles of being in life that in themselves are valuable and by their use much good is done, but the Specific Image System as herein outlined contains the only scientific features, and is vastly more important than all else that is known to-day. It cannot be used at all without a full understanding of the imaging processes. It has, however, been thoroughly formulated into a teaching philosophy and is now being taught as a working system of pure Mental Science, therefore there is much hope that the world may soon receive greater benefit from its ministrations than has thus far been possible. The

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world needs thousands of competent demonstrators of the principles of the spiritual mentality that make such healing as this possible.

In the future writings of this series further elucidation of the nature and workings of the mind and its relation to the spiritual nature will be given, together with some exceedingly interesting facts and possibilities of the true mental power, which is embodied in a correct understanding of the spiritual nature of man. All of these features of understanding are valuable aids to right and efficient living.



## **VI.**

# **The Relation of Thought to Health**





## CHAPTER VI.

### THE RELATION OF THOUGHT TO HEALTH.

In these writings we have already examined the action of the mind somewhat, and noted certain facts with regard to the operations of thought-action in the mind itself. These and their natural results on or in the body have before been presented for consideration. The facts are so far-reaching, however, and their bearings upon human life are of such very great importance to all of mankind, that it may be profitable to spend a little more time in examining the main statements and their working operations. The subject is so little understood and to the average thinker is at first so nearly incomprehensible, that any expressed thought upon it will bear repeating until larger numbers learn to think according to the terms of the subject.

The idea that health can be either gained or maintained by means of thought alone is commonly rejected by materialistic thinkers as impossible. Comparatively few have yet investigated the nature and powers of the mind deeply enough to understand the facts, and thus come to see the truth of the theory. That such an act is possible to the intelligence of man, however, and entirely feasible, in any comprehensive understanding of the mind and its working forces, is a statement that can be verified and proved in scientific ways that place it beyond question as a fact and a possibility. It only requires careful investigation on its own ground of

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action, and in ways that relate to its own principles of activity and life, as must be done with any question of science in order that its truths may be demonstrated.

All individuals think, but few seem actually to note the fact of a process in the thinking—they are, perhaps, too busy with objects of thought to give much attention to the operation itself. But if we understand how the mind operates, we can judge better as to its possible powers, their scope and limitations. Until then we are hardly warranted in attempting to criticise or condemn statements made by others. When the imaging features of thought processes are considered, much is explained that before has seemed incomprehensible; not alone as regards healing methods and their possibilities, but with all of the processes of thought; for the law of mental imagery and thought reflection is universal; it rules the action in all intelligent operations, with regard to subjects and ideas. Thinking proceeds through the forming of an image of the thought; and it proceeds to a finish of its action in the "reflection" of the image. How to direct this imaging operation and thus control its reflecting result, is our problem, here.

Thought and consciousness are so closely allied that it is difficult to consider one without including the other. To think is to gradually and successively become conscious of the various points of action of the subject under consideration; and to be actively conscious of anything is to think, to some extent, of or about its nature, substance and action. If no thought process whatever be conducted with regard to the entity, there can be no actually conscious recognition of its existence. We know, intelligently and understand only what we

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have thought about, in some way and at some time. It does not matter whether we remember the place, time or circumstances of the thinking. If we have never thought it at all the subject is new and therefore unknown to us. Its own peculiar action is not yet established in our consciousness and our own minds contain no picture of its detailed operations, or Images of its inclusive action.

Some may already have the full image and thus possess the complete picture of the idea proposed, and so be able to explain the subject fully by describing what is seen in consciousness. Those who possess this qualification with regard to the subject have previously dealt intelligently and comprehensively with it and have thought about its active features until the action became photographed in the understanding, thus establishing in the mentality the Image of its action as a substantial form. While that Image remains in the conscious understanding the individual continues to know the subject to which it refers. It is only necessary for him to consciously refer to the mental picture which his mind contains, at least subconsciously, and every feature of which he can mentally see. This he accomplishes by turning his thought within, in a conscious remembering of the previous experience; then every detail of the picture will appear before the within-seeing eye of the mind. In the act of describing what is thus seen he will again explain the entire subject. The more frequently one mentally goes over the details of an experience the more clearly, therefore firmly, will the picture be held in the mind; and the more likely will he be to recall it, and to describe it to others.

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Subconsciously the mind can always see these mental pictures. This is what is called memory. The idea is recorded through the imaging of its form. Without a clear operation of the imaging processes there is no success with memory. The more clearly the mind pictures its thoughts at the time of the thinking of the details, the more keenly does the memory work afterwards. This is one of the very practical features of the Imaging of Ideas in the mind. When clearly Imaged they are easily remembered. The Image itself, impressed, as it is, in the understanding of the mentality, prompts the remembering of the occurrence. The image is always present for the intelligence to see, know, understand and describe. But no matter how often one hears an Idea explained, unless he think about it sufficiently to image its action in the understanding it will not be remembered, because there will be no picture present in the mentality to be recalled and described.

The imaging process is a silent, subconscious operation of the mind. It does not require conscious effort to register its action. To the external mind it appears to be almost automatic in its operations. The only requirement is to intelligently comprehend the principles involved in the given subject and thus understand its nature and purpose. While consciously thinking these details the mind is contemporaneously recording each feature of the process in a picture as a duplicate of its action.

The fundamental spiritual activity of the Understanding itself, is a permanent spiritual substance in which the lines of action of the mental process are impressed with more or less keenness according to the

degree of intelligent comprehension of the Ideas described, and to the proportion of confident acceptance of the teachings presented—the degree of faith indulged. These pictures, be they what they may, will remain impressed thus in the subconscious mentality until an entire change of attitude of the mind toward that subject is in some way effected. When this occurs, or is brought about by some intentional process of thinking, a picture may be discarded by the mind and its action discontinued, a more advanced degree of action taking its place in the understanding.

When a picture of thought has been established in the mind, and it is found desirable to remove it, a better and higher conception of the subject should be evolved and its accompanying train of Ideas be presented to the understanding, with the full and complete statement of the actual truth about the action involved. The Intelligence then will decide the question and will accept that which is demonstrated to be the truth of the matter. Then the former erroneous views will be discarded as unsound, because not being true, they cannot be real.

On both the subconscious and the superconscious planes of life the Intelligence of man's being is very exacting as regards the matter of actual truth. It is, therefore, always ready to discard an error and accept in its place the statement that turns from it to a demonstrated truth.

In any phase of life the mind itself has a stronger affinity for truth than for error. This quality comes from its higher spiritual nature, and is a sustaining influence. The higher Intelligence of the spiritual man

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knows truth, always, and is ever ready to aid the mind in correcting the mistakes made by the lesser consciousness of the thinking personality.

The "things" that are dealt with by spiritual intelligence are ideas. These are fundamental and eternal entities established in the infinite reality of Being. They contain no uncertainties and do not conform to opinion.

It would seem, therefore, that the spirit, as a being, must come directly in contact with Ideas, entities, and spiritual things, seeing them as true facts in being, and recognizing them without detailed process of thinking or of either forming or examining images. But the external mind, having limited itself to a seeming plane of *self-being*, must always work through a process and deal with subjects through recognizing and examining details. It cannot alone exercise direct perception.

Just how the spirit and the spiritual soul are enabled to meet ideas, principles, laws and entities directly we may not be able to comprehend, at present; but we can know the mind and study its ways, to the extent of evolving a detailed knowledge of law and principle as operative in life here, thus increasing our means of understanding life on all its planes of action. Such a course, persistently followed out, develops a master mind in the evolving of thought for any right purpose. He who *knows* the real principle of any subject, action or entity, and the fundamental law of life through which that principle is naturally manifested, expressed or put into action for a purpose in life, knows the essentials of the subject

under examination and can readily solve any of its problems that may be presented for consideration.

Nothing whatever that lies within the range of action common to the mental plane of being is too difficult for intellectual process. It is all a matter of knowing the law of the action involved with the subject, and then making the same patient application of thought to the purpose that is required in all scientific procedure. To know, to do, and to patiently await results—these must always precede true accomplishment. The mind is the instrument for such doing, and is operated by the Intelligence itself, which is always spiritual in every respect, and forever knows all things that are real in both life and being.

When the mind gives less importance to its personal and sensuous features, and turns in comprehensive attitude to the element of Intelligence that is always contained within its real nature, it rises into the more pure atmosphere of spiritual intelligence, where it receives guiding influence in right directions. Then all its intellectual calculations show forth higher tendencies which result in vastly better accomplishments in every path of life—physical, mental or moral.

This will hold true as regards any experience in life, and all serious endeavor. The spiritual elevates; but the sensuous tendency degrades the intellect, reduces all forces and finally destroys that which might have been saved by means of a higher mode of thinking. The processes of right thinking are the detailed means of reaching the better plane of understanding; and if we use them rightly, directing action in the mind along the lines of reasoning that show a high



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moral purpose, we may accomplish more, perhaps, than was expected, and do good to all the world by both precept and example.

"But," perhaps some may ask, "what has this to do with healing?"

The answer to this question, is: It has everything to do with it. There is no such thing as a healing act without any of the operations of the mind; and it is entirely impossible to produce a genuine and permanent healing action outside the pale of its action, or independent of the laws of the operation of thought in most ways as already outlined. The principles thus far described are recognized by careful thinkers as the fundamental principles of all mentality and under their action every human mind performs all of its deeds of intelligence, in every degree of understanding. This we should bear in mind as we proceed with our problem. That is the reason for restating it here. The *fact* has already been stated in various ways, but its ramifications in the field of conscious thinking are many and not always readily recognized.

The mind is in some way responsible for everything that takes place in human life; and if we are to comprehend life at all, it is incumbent upon us early in the proceedings to understand the mind itself and also its relation to the subjects that come before us as problems for investigation and intelligent solution.

All true healing methods are processes of thought evolved within the human mind through exercise of its divine qualities. Otherwise there would be no occasion for using the term "Mental Healing." All

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the thinking processes that actually produce genuine healing are Metaphysical, in both nature and character. Otherwise there would be no warrant for using the term "Metaphysical Healing."

The substantial reason for this statement is found in the fact that any element of thought that can result in the manifestation of a genuine healing power is of the *highest* order known to the understanding; bears a pure moral impulse in its incentive to action; is based within the finer degrees of intelligence; and evolves the highest understanding of being, life and purpose that is possible to man.

Any wrong or imperfect thinking may result in sickness or imperfection of life. But the thought that carries within its native impulse the full power to restore health—the normal birthright—is freighted with understanding and consciousness of the very best that is contained within the normal man, himself. This all relates to the metaphysical side of his life and is, therefore, distinctly metaphysical in its nature and character. It deals with those elements within man's constitution and with regard to his mental evolvment that are more true and forceful than any that relate to the physical features of the sensuous life; they embody the spiritual activities of his own permanent being. And these, when considered together with his relationships in this life, are altogether metaphysical—more elevated, superior to the lower order, therefore, necessarily spiritual, as above and superior to the material realm. But they are spiritual in a rational sense—not in an emotional form of uncontrolled and sense-influenced opinion of things and affairs beyond

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this realm and about which no one has any authentic information; but in a right understanding gained through reasonable analysis of such facts as have been gathered and substantiated here, through exercise of the higher and more forceful elements of the mind.

There is abroad in the present day a vast deal of loose opinion and unsubstantiated statement about spirit, spirituality, spiritual things and spirits in general. The bare opinions thus expressed we should avoid accepting until they can be suitably tested. On any subject that can come before the understanding the truth may be known. Processes of thought are not necessarily right or their conclusions true because they are dubbed spiritual. Test each one thoroughly. It can be done. Truth is always logical, and, in the end, conclusive.

There are today a thousand and one statements about spirit and spirituality, as regards life and action in various modes of existence, that bear no evidence whatever of extending beyond the most emotional features of sensuous thinking; and this even though they are directly connected in speech and in statement with what is supposed to be on "the other side." The most of such thinking is exceedingly deceptive and misleading, and all such statements should be examined with great care. The thinkers on that plane of speculative investigation, no matter how earnest, are themselves almost universally deluded, consequently they are unsafe leaders. They have no ground of actual test or absolute proof. Matter is not spiritual substance; and sensuous action, even in thought, bears no relation to true spiritual life or activity, except that

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of the inversion of action through sense evidence. For these reasons, whenever a description is given of spirituality that bears any of these characteristics, even if covered by the spiritualistic statement, it may be rejected as, at the very least, the result of imperfect understanding or incomplete investigation.

Almost every form of emotional thought about personality is today handed out as spiritual understanding and supposed knowledge. But emotional feeling is invariably sensuous, and for that reason it never can be spiritual. It bears no relation whatever to spiritual life except that of a contradictory opposite. Each idea excludes the other from its presence and its action. Emotion is not spirit and emotional thinking is not spiritual action. The limited form of personal thinking is not based upon the spiritual truths of real life. Personalities in their emotional forms are not spiritual beings. The personal characteristics are all too limited for the breadth and scope of the true spiritual life.

The mind, having become unwhole in its processes and reasonings about itself and others; its life and action; its experiences and their importance; has arrived at a state of unsoundness which has been interpreted as sickness, suffering, unhappiness, inharmony, disease, until death, as an end to life, is seriously believed to be imminent. All of this has come about through thinking that was wrongly referred to illusions instead of to the true facts of life based upon the fundamental principles which contain and give out only wholeness. The thought must be changed from the emptiness of error to the fulness of truth. The

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true conception of wholeness of life and completeness of being for each one, must be presented to the intelligence of the real man. Here it will be received, because spiritual understanding is the instrument of action, and the absolute spiritual truth of the statement is at once recognized. The appeal is made to the intelligence of the being; and here only truth can be recognized.

In such concentrated thinking the *best part* of the operator goes forth to minister to the *best part* of the one requiring help. Spirit speaks to spirit; and must speak truth or it will not be heard or entertained on that plane. The medium here is the mind; and to be used for so high a purpose, the highest, best and purest features of the thinking faculty, working through pure intelligence, and embodied in the reasoning processes, must be the thinker's only recourse. This, we may readily see, renders the process of thinking purely metaphysical.

This kind of thinking, when turned to the subject of health for the individual, becomes a demonstration of the most mighty force for healing that the world has ever known. There never has been any other real healing power or method, for the actual power of every successful method traces directly to this source. The true healers of all ages have possessed this knowledge, in some form of expression, and have always worked in metaphysical ways or embodied in it some superstition of faith, either consciously or subconsciously.

**VII.**  
**The Relation of Thought**  
**to Health**

**Continued**



## CHAPTER VII.

### THE RELATION OF THOUGHT TO HEALTH.

Continued.

The culmination of a true healing thought is a super-conscious realization of the actual truth about being, and its certain expression in human life. The trend of the thinking process in the healing act is always in that direction. This realizing action is received sub-consciously by the mind of the suffering one, and is finally accepted, because his higher spiritual faculties have recognized the appeal to a better understanding of life and its affairs, and the true statements rendered are acknowledged to be real. No one will reject reality when it is intelligently recognized as such. The mind, while working intellectually from a different standpoint of observation, may reject that which is actually real, because it conflicts with accepted premises which appear to satisfy and are supposed to be ultimate and final. But when a reasoning process of sufficient acumen to convince the intelligence of the accuracy of higher ground becomes established as correct thinking on the subject, the mind must change its base of action to suit the newly acquired series of facts. In the attempt to bring about such a result the main point is to make the statement true and the appeal sufficiently clear to arouse the real idea in the higher intelligence of the mind. Here the results are sure, because truth is in the very nature of all that is involved in any right view of life and its action.



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This understanding of the true affairs of life and being explains clearly why hypnotism and its attendant features of influence are not efficient for real healing. The hypnotic appeal is not made either to the real being or to the higher intelligence of man, but to the sensuous personal features of the mind, which operate through self-centering thought. The separated personal thinking of the operator is directed to the separate personal mind of the subject, through the force of the personal will of the operator, in willful ways and usually for a selfish or willful purpose. There is no recognition of the intelligence of the subject. High conceptions or ideas are not used. Moral purpose does not enter into the processes. They are all based in the external, limited personality and its desires and purposes. The higher qualities of the mind are not considered. The will of a *personal* subject is beaten down, set aside, overthrown, and the "will" of a personal operator takes possession of the mechanism of the subject, both mental and physical.

Such a process is never metaphysical, in the least degree. Indeed, it is the antithesis of this, and operates entirely on the lower plane of external mental life. It has no uplifting influence, does not build or sustain life, and creates no moral tendencies, except with regard to the external features of the personal life. Here it may tend to influence the mind to change habits, but always at a cost of a surrendered will. This is an undesirable act, in any event, because every individual should have perfect control of all his mental faculties at all times.

As against the hypnotic act, metaphysics shows a

continuous uplifting influence, that not alone heals the present difficulties, but also implants strong upward tendencies that lead to a perpetual increase of understanding on the mental plane. This occurs under the influence of the aroused spirituality of the mind, which then manages its own affairs with sufficient understanding to be able to maintain continuously the right standard of a moral and forceful dominant attitude toward all the errors and mistaken views with regard to life, such as are commonly entertained by the personal mind in its sensuous and limited thinking about the affairs of selfhood.

Hypnotic thought is always based upon the personal *al*ity of being, and aims at a control of the *mind* *personal* will; but metaphysical philosophy rests upon the *spiritual individuality* of being, and exerts a gentle guiding and leading influence, through a direct appeal to the pure intelligence of the individual mind. The truth of the subject, after having been tested and proved, is presented in logical sequence whereby each one may prove each proposition by itself. Herein one accepts and follows what is proved to be true, because he wants to, not at all because he has to.

Referring again, now, to the influence of thought in sickness and in health, we may readily see the probable difference between these two kinds of influence when exerted upon the mind; and when we consider the inevitable reflection of the image of an idea from the mind to the body through the nerve centers, we may see what must occur with the body, also, when an idea becomes established in the understanding.

The activity of every thought process embodies a *quality* of action which discloses the *character* of the thought. The character of this thought-action transfers with the Image of action and leaves its psychic impress upon every nerve-center through which it passes. This impress remains while the mind continues to entertain, or does not reject the idea which originated the action. When the idea is entirely changed the action and all its reflections change correspondingly, the action of the new ideas taking their places.

The "quality" of the thought bears direct relation to the condition of health of both mind and body. If the quality bear true relation to wholeness of being, it will repeat the idea in the comprehension of wholeness in the mind; and the conception of wholeness will be reproduced through the wholeness of the thinking process and its physical reproduction taking place outwardly upon the body, and in its nervous action. This reflected nervous action will denote the present state of health and also indicate the probable condition for some time ahead of the present. It may be rightly judged as a reproducing reflection of the thought action indulged.

In this way thought influences health, directly, through the workings of the mind and according to the laws of mental operation. The condition of both body and mind may be varied by controlling the thinking in its original processes. This may be accomplished by correcting wrong thinking and intelligently establishing right thought-processes; and it can be done at any time required.

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Let Consciousness give analytical attention to the understanding of the fundamental principles of life; allow the Intelligence to lead in choosing activities to be employed in the expressing of the principles with which you would deal; then bend every faculty of the mind to the right exercise of the Intelligence, and the means of producing action and results in the plans of daily life will be clearly perceived. The action can then be directed in any right channel and applied to any desirable purpose. No one can conceive a limit to the power of such a proceeding. This accomplishment can be attained by every one who will cultivate pure thinking through the understanding of principles.

The true relation of Thought to Health may be clearly observed within this simple rule for wholeness of thinking expressed in a selfless comprehension of life. There is a beneficent usefulness for this high order of thinking, in the fact that it may be directed and applied for any right and desirable purpose. This applies to every plane of the operations of life. The principle must always be adhered to and its morally right action sustained in application to even bodily conditions. Better bodies and more acute senses may be developed on this plan than on any methods that are based upon matter and sense in any of their exclusive forms of separate action.

The wholeness, completeness of structure, and consequent harmony of action of all spiritual activity, as manifested in consciousness and intelligence, ensures perfect health in every form and feature of life, and for every individual thus exercising his divine faculties in the human life-period. This he can and should do.

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The nearer we can come, therefore, to the expressing of the real principles of life, through thinking their qualities and putting forth their spiritual activities in the outward actions of daily life, the greater the proportion of health that we shall manifest while on this plane.

It is true that we are almost constantly in contact, here, with the minds of those who do not think sufficiently in these better ways; who have not yet learned, perhaps, that there *are* better ways than those of reasoning by means of sense-measurements and bodily conditions; and that the harshness of their external non-thinking indulgence of personal views on all subjects, jars upon the more finely developed features of the higher mentality and the spiritual adjustment to better and more harmonious living. But this is under the control of each mind, through its conscious connection with the true laws; and we all can adjust to surrounding influences. Apply the better understanding to help influence the undeveloped ones, and they, also, may soon begin to climb. Every such element of thought possesses a powerful feature of adjustment toward health on all the planes where maladjustment has resulted in unhealthy conditions. Real spirituality of understanding always manifests in healthy conditions and sound action. All of this leads toward wholeness of comprehension of law and of being. Such thought, being whole, sound and pure, produces pure action; and this, in turn, results in health in all ways.

The term spirituality, as used here, signifies the pure understanding of spirit as the element of reality; it does not refer to any form of emotional view or opinion

about a God; or to any particular form of so-called Religion; or to a sentimental view of a future abode and life. These are personal views that do not necessarily rest upon spirit at all. They are theological tenets of belief and are seldom spiritual *in character*. Spirit is the element of the real universe. It is the Substance of Reality—that which ACTUALLY is; that which stands every test as to being and enduring. Spirit itself is activity, in contradistinction from lethargy. It is that which *innately* MOVES. It is, therefore, the antithesis of matter, which never moves until acted upon by something possessing the higher power, or indirect relation to some other body or bulk of its own element. Perpetual motion, therefore, will never be found in matter or in any of its relations. But in spirit it is ever present as the continuous activity which is innate with every entity and which is really its life.

The substance of spiritual life and of Being is activity, which never ceases either to be or to act. If this activity be thought of as movement it is perpetual motion. This is not the best way in which to think about spirit or life, however, as the thought is based in the mind's conception of space and location, together with moving from one place to another. These are sense conceptions. As descriptive terms for spiritual qualities they are inadequate. Spirit is the substance of eternal life; therefore it is ceaseless and changeless activity which always lives and acts on its own plane and under its own principles. Its activity is not so much a movement as a light, a life; an intelligence. The light and intelligence of living being. It is necessarily infinite and all-extensive, pervading everywhere

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and including all reality. It is ever active, because in itself it is all the activity that it is possible for the mind to conceive. It is also entirely beyond the realm of the five senses or their powers. Their innate limitations withhold them from participation in spiritual activity. Sense and Spirit are exclusive opposites.

The highest conceptions of thought are those which recognize this element of spiritual activity as the substance of Intelligence, life, and light in Being, and which, because of its all-inclusiveness, contains also, operative within its activity, all energy, force, power, and impulse to action in any real phase of life. Every thought involved in this direction adds to the mind's power of understanding, and helps in comprehending those elements that otherwise always stand as the unfathomable mysteries of existence. The healing forces that rest within such understanding as this have been the living wonders of every age. The full and perfect realization of the reality and endurance of spirit is always the thought that heals spontaneously and effectually. It involves the conception of activity as a substance, and its consequent indestructibility. Such thought is involved only through concentration upon the facts of spiritual life in a perpetual, changeless activity, which is eternal because real in every feature, and is universal, by necessity.

If, now, we conceive of the mind of man (who being human thinks he is self-centered) dealing with the subject of life on a basis of *less* than a perpetual changeless activity; coloring each thought and view of life with a desire for some thing in it that may more nearly conform to his wishes for an independent per-

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sonal life, with a world, universe and substance to conform thereto, we may see that the thought would at once begin to draw away from the full recognition of the real activity. In this its conception of activity must slow down and begin to cease. Through the mind's separate dealing with the subject of life, therefore, its conception of activity becomes condensed into a slower limited and seemingly separating action. A condensing thought.

The yielding of the mind to the illusions of sense will further condense, and stupefy the thought of life until the conception of activity, itself, is reduced from spiritual actuality to a mental appearance of action based upon separateness and limitation. When the mind comes consciously under the control of sensuous thinking, recognizing only objects of sense-thought, thus leaving the conception of reality out of consideration, the inverted action of this limited thought further condenses the conception of action to the stage of Crystallization, in which form it becomes a seeming substance possessing weight, measurement, solidity (all of which are condensed and crystallized action), and appealing to sense as entity and reality.

This is apparently the direct creation of matter, so far as a sensuous substance is concerned. The many variations of the action involved have been formulated under the head of Chemistry. It may be noted, however, that all the subtle operations of mentality are clearly embodied in the seeming construction of matter. The combination of atoms, molecules and masses all show mental processes and modes of action. Indications of thought are expressed in all features of



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chemical action. All the crystallizing features, also, show a high order of mental operation behind the physical impulse. Each physical element or body is composed of many particles, all of which take on certain forms that are absolutely geometrical in construction, thus manifesting mathematical character.

All crystals are geometric in their shape and each element crystallizes on a definite form of this order, e. g.: Coal is a crystallization of vegetable matter. In the crystallizing process it takes the form of the Cube. The diamond is crystallized Carbon. Each particle takes the form of the equilateral triangle; and many diamonds in the rough show triangles in ribs on the surface. And so on through the list of the material elements. Whether fine or coarse in structure all form is geometric. Now geometry is the *form* of mathematics. Every geometrical form is a mathematical structure carrying the very perfection of exactness in all ways. And every mathematical structure embodies in its measurements the exact, changeless and permanent principle of spiritual reality that it represents; for Mathematics is the accuracy and exactness of spiritual activity, embodied in conscious conception of the nature and character of Principle itself, which is spiritual, real and final, in all investigation.

When rightly described Mathematics is the most real, exact and absolute of anything that can come before the consciousness of man. And geometry, the system of form through which it manifests to the sense of sight, is its equal in exactness. Both express all the modes of thought that are possible to the human mind in its calculations about separateness. And al-

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though the mind seems to have withdrawn from the activity of a **WHOLE REALITY**, all its fundamentals are spiritual still, and from its perpetual activity nothing can ever withdraw; for Mathematics is the manifested activity of spiritual principle and geometry is the same, visualized.

The mind can deceive itself by wrong calculations, and can be deceived, in turn, by its own seeming creations; but spirit and all its activities remain forever intact, sound, real, whole and permanent. They are always present and may be recognized by any earnest investigator.

Spiritual activity is **DIRECT REALITY**. Matter is inverted appearance, and shows forth exactly the opposite of all that spirit is. But this is only in its appearance in sensuous action. The actual substance, essence, and reality (the only reality that matter can contain), is constituted in those finer activities that are included in its mathematical characteristics. These have come forward from the source in spiritual activity, because no mind or entity can *entirely* withdraw from their universal laws of action in life. The illusion of condensed matter seems to be real, but it is not. The soul knows the truth; the senses, only, are deceived. The spiritual remains as it always was, and the mind may view the subject in either way. All change is in the mind and is a matter of wrongly based thinking, or following the seeming evidence of sense and so failing to think.

On the ground of substance the difference between matter and spirit is a difference of activity—spirit being recognized as ever active and matter being com-

posed of various crystals seeming to be entirely inert. But as each crystal is geometrical, and every geometrical form is mathematical, possessing both essence and substance; and as mathematics is forever active—including, indeed, all activity, for no mind can conceive of mathematics that is inactive or activity that is unmathematical—we are compelled therefore to postulate activity of matter, also. And, in fact, all features of higher science now deal out evidence of activity in crystals; showing also that without that activity present in the crystal, its character would vanish and the crystal itself disappear from the face of the earth. That activity is not manifested either in its condensation or its crystalline features, for these are recognized only in sensuous observations. It yields itself to real faculties, only, and then to investigation that is based upon activity as a postulate and an expectation. Then it is always found. However, the *activity* is not material, but is invariably found to be spiritual in all its characteristics; and as the activity itself is the only feature of matter that bears relation to reality, or shows any affinity for life, it is the only real quality of matter. The remainder of the element is illusion and appeals only to sense faculties, which, it is commonly agreed by philosophical thinkers who are proficient in such research, are the lowest in order, the most external and the feeblest of man's faculties and instruments for observation and investigation.

All that is actually real, then, of matter in any form, is spiritual; it has only been borrowed, so to speak, for the occasion of assuming to establish an independent universe for sense purposes. All Reality is spirit-

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ual activity; and all effort to deal with reality without recognizing this fundamental element has always proved futile. It invariably ends in embodying the real and covering it from view with pretense of activity and reality in sensuous action. All of this is the combined result of thought-action that has been turned away from the true source of real thought, in intelligence, and exercised in a fruitless attempt to ignore the fundamental reality and establish for itself, alone, another sort of reality, to satisfy the sensuous proclivities. Here the thinking, only, is wrong. Nothing has been harmed. Reality is just as it was, and activity is the only life, now, as always.

All of this thinking action of the mind, based, as it is, in error, and indulged in illusion of separated action in a seeming independent life, leads away from wholeness, therefore cannot be sound; and this makes health of mind or body impossible under its influence. Every known feature of sickness, distress, fear or trouble in human life is found in the realm of this misapplied thinking, rests upon this false belief, and flourishes best, apparently, in the deepest illusion entertained by the mind in the free indulgence of its external senses.

Conversely, the elements of conscious thought that are based upon the concept of life and reality in spiritual activity, where it is clearly seen that all action must necessarily be continuous and eternal in order that it may be at all, all tend toward wholeness and radiate health in a full circulation of life, for each and for all.

Every one who realizes the activities of truth, is blessed with the health of its wholeness; but he who trusts his sense of separateness in selfhood is cursed

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with the error of illusion, in the very inception of its processes of false thinking. The oppression begins with uncertainty, that quickly develops into fear, and magnifies in distress, which in due time precipitates the deluded one into sickness, disease, unhappiness and distortion of mind and body. As many varieties of these appear, as the sense-mind has been able to invent in his erroneous forms of thinking about existence *outside* of the pure spiritual activity of REAL BEING, which is man's actual home. Spirit, itself, contains all the substance of his being and the activity of his life in one infinite reality. Why should we want more than there is in Infinity? Is there something better than REALITY?

Truth and Reality combine in every entity. Without both these elements of being nothing can continue in existence. Both mind and matter depend absolutely upon spiritual activity for every power to act. When there is no evidence of spirit in their operations they represent only illusion and even become inert. Spirit is the activity of life.

**VIII.**  
**True and False Conceptions**  
**of Mental Science**



CHAPTER VIII.  
TRUE AND FALSE CONCEPTIONS OF  
MENTAL SCIENCE.

Mental Science is before the public to-day as a system of accomplishing results through a use of the faculties and forces of the mind. The science is denominated "mental" because the mental features of activity are depended upon to perform all of its forceful operations. The aim is to evolve scientific ways of using the mind to produce right action in life wherever it may be needed and required. As a science it has been much derided because little understood; and its scientific standing has in turn been questioned, assailed or denied altogether, chiefly for the same reason.

But those who do not understand a subject as regards its inner workings in life, are not competent to act as its censors, and so are not likely to render safe and reliable judgment for the leading of the masses. The incompleteness of the thinking will be certain to appear in the decision rendered; and an opinion that is incomplete falls short of the truth, just in proportion to the limitations of the thinking that has been accorded the subject.

Blind belief in a proposition, without intelligent understanding of the action involved, will not render it scientific if it is not so in advance of the establishing of the opinion; neither will opposition, however violent it may be, either destroy or injure the scientific character that is embodied within the structure. Careful,



unprejudiced examination of its every part and feature is the only means of deciding rightly and so becoming possessor of the truth of the subject. These are common rules for the examination of every subject in life, and are known as right proceedings by everybody. They are recounted here, first to open the subject rightly for intelligent discussion; and further, because so many seem to treat the subject of Mental Science in quite a different manner from this basis of just equation. The subject is comparatively new, and so is flippantly tabooed with a snap of the fingers or a toss of the head, by those materialistically inclined, as altogether too non-physical to be either scientific in nature or important to those who are possessed of intelligence and capable of observation.

These, however, are hastily formed opinions that fall far short of the facts embodied in Mental Science. At present the system of thought as promulgated by those who were responsible for its origin has a thoroughly scientific ground of action and operation in daily life. It also possesses a foundation in philosophy that is capable of leading mankind into far greater depths of knowledge than all the churches and schools of the world can do with the present systems of religion and education. When approached in the right way, this statement is easily provable, and it cannot be disproved by any substantial evidence. Those who rightly investigate the subject in association with those who know its principles and powers, invariably come to these conclusions. In the ultimate the truth of its principles renders any other conclusion impossible. But this statement of facts, as yet unsubstantiated in this paper,

is not intended as a claim that anything and everything that is or may be put forward as "Mental Science," under any of its weird cognomens, possesses these characteristics or can stand as Science. Far from it, in the writer's estimation. But there is a system that is exact in its workings and is clearly knowable, therefore truly scientific. In this we must discriminate and put every proposition to a suitable test. Science means knowledge and the conception requires exactness in process and operation. In the real Mental Science these requirements are easily met, by those who are sufficiently experienced in intellectual processes to be able to investigate with scientific accuracy. The most of the adverse opinion met with appears to come from those little used to such processes, and the rest of it from those who are too entirely given to certain theories to recognize also other and different ones from those already accepted.

It almost goes without saying that a system so new and so remarkable as this would be certain to attract to its channels of action some who have not been fitted by birth, education, experience or development for its best interpretations. It could hardly be otherwise. When first recognized, by serious minded persons, the very remarkable facts of Mental Science and its workings for good in the human family, call forth the utmost respect and appreciation. With a somewhat different class of mind they at once arouse enthusiasm; and with those who are more inclined to emotional views and acceptance than to intellectual examination, or to true inspiration of ideas, this may easily become fanaticism. All of these classes readily gravitate to

Emotion in speech and in action is not evolved from deep thinking; it is the result of giving way to unregulated feeling. It is based upon sense-influence, therefore is prone to take the wrong direction in a course of action. When the healing processes of thought are based upon emotional action they are certain to become personal in tendency and so depart rapidly from scientific ways. Thought of this kind will be allowed to rest upon belief without taking the trouble to really learn the facts. A healing system so conducted, whatsoever it may be named and howsoever it may be described, will be merely a faith cure.

We may not properly call those proceedings scientific which leave out of consideration all scientific ways and requirements. Besides this there is no occasion for any of this limited action in our proceedings with regard to Mental Science. The indulging of emotional feeling in our processes of thinking brings no real or lasting satisfaction. It is an illusion of the moment, and soon changes or ceases its action. There is no satisfaction so great as the actual acquirement of knowledge; and no delight ever enters the heart with such force and permanent content as the fact of having worked through from premise to conclusion a problem in the activities of life, and demonstrated its actual truth by the fundamental laws involved. The satisfaction that ensues from such a scientific procedure as this is unequalled in human life. Both the mental and the spiritual faculties appreciate it as the gaining of actual knowledge and a corresponding acquisition of power for right living.

The true spiritual feeling, which operates through

the recognition of reality, is the true emotion, and this never leads us astray. It is the response of the soul to consciousness of reality, and through it comes only the recognition of the right. But this is not what we have been disparaging in connection with Mental Science. The other kind—the outward emotional yielding to influences of the senses, in which personal views prevail and lead the mind into delusions that represent only sensuous opinions of desire, a sad semblance of joy at the prospect of gaining self-satisfaction—this is the great mischief-maker. Against the prevalence of this delusion we all need warning. In the healing field of Mental Science, especially, this sensuous mental element misleads, and scatters power that under suitable concentration might be more effective. The healing operator who looks to a fetish of any sort, or to another Intelligence or Being to do the work that he has recognized as necessary to be done, will obtain only so much result as his misguided faith (belief) has allowed him to realize into form of action within his mind. The “faith” here spoken of is merely a blind belief which he has accepted perhaps as an easier way to obtain results than to do definite thinking, himself, for the purpose.

Where there is a vivid imagination, with a tendency to believe more in a power outside of one's own consciousness than in direct effort of the spiritual mind, there may be developed considerable realization of action, in the expectation that arises, and so, to some extent, the realizing action may become established. With some this seems to pass as a genuine healing result and is supposed to be the direct work of the

agency on which the faith was placed. It is, however, only the half-way result of a scattered mentality and might have been better demonstrated through sounder thinking. "The gods help those who help themselves" is an adage that seems to have been based upon this understanding of the matter. The quality of the thinking makes the character of the man; therefore, if the man is to be a desirable citizen, it is necessary that the thinking should be right.

The faith of the soul-nature is a grand element or quality in the constitution of man; but it must rest on a true appreciation of real qualities and must not be misinterpreted through emotional blindness. Its object must be absolutely real and there must be accurate knowledge with regard to the features of action involved. Then the faith is absolute and the realization will be perfect. But it is the mental act of conscious realization that does the work and produces the result. If the realizing act of the mind does not mature, the hoped-for results do not appear. Realizing the nature and character of a principle establishes its activity in the mind, where the form of its action will mature as a true mental Image of whatever the Idea embodies. This image, when formed in vivid activity will transfer to the mind and be recognized in the consciousness of the one to whom the thought is directed. A healing result, in direct ratio to the power of the realizing act, will ensue.

Such a healing process is real. It is also altogether within the conscious control of the operator. It is effective, in exact accordance with the amount of intelligence exhibited in the realizing act. It is universal in

operation, and becomes extensive in act and application in proportion to the consciousness of truth contained within the realization that is produced. Here the entire process of the healing act may be known and intelligently described to others.

Mental Science, considered as a philosophy of living, which it really is, rests upon the proposition that man is a spiritual being; that he was created spiritual—the only way in which he could have been created in the Image and Likeness of his creator, who is spirit—and that he is composed of spirit as the substance of his being. This spiritual substance is necessarily real, therefore sound, whole and permanent in all its activities. Its life, therefore, is active and endless. This, then, is the *real man*—pure, perfect and permanent, as an entity in the universe. He is not visible to external powers of observation, even as microscopical objects are not visible to the coarser constructed physical eye, when unaided; but he is visible to the finer activities of Intelligence, for this element is constructed of spirit and adapted to spiritual purposes in life. It is also considered, and in many ways demonstrated, that there is an intermediate plane of action between the purely spiritual plane of essence, principle and permanent individuality, and the external or physical plane of matter, and embodiment in a sensuous personality.

The first of these, the spirit, is the original man—the primal entity; the offspring of the Source of Being.

The second, the mind, is a more or less limited representation of the first; not quite complete. It is the result in aggregate of man's views of himself as a created being and a living entity. In its purest form

of Intelligent Mentality the mind is almost perfect, and is capable of exceedingly high activity in spiritual matters. Owing to the limited views entertained the mind has turned its attention outward and therefore downward and has thereby developed external and seemingly separated action, which becomes limited and sensuous. This has evolved into the five senses. While the mind recognizes these limited senses as the instruments of its life and action, it sees nothing clearly and misjudges all activities of intelligence until it loses sight of its spiritual qualities.

Here is where the errors of material existence take root and where all the troubles of human life begin. In all phases of this life—social, intellectual, educational, political, religious, business methods or family affairs, all difficulty rests upon the limited and erroneous views entertained generally with regard to the real nature of Man. Man is a god, in spirit, and stands next to God Himself in geniture; but he views himself as an animal, and in too many of his endeavors seeks to live and act as an animal. This is his grave error. He should look up, not down, in establishing his view of being. All of man's available powers are spiritual activities. In all of this it is the function of the true Mental Science to restore to man his rightful heritage—a true understanding of his own pure nature in the harmony of real love; and a consciousness of the reality of his being in the realm of the gods, not in the "den" of the animal nature and sensuous limitations.

The originators and all true advocates of Mental Science have seen all these difficult places in man's progress and what is still better, have seen the way

out—the remedy for the seemingly evil presence. As a science of mental understanding it possesses to-day the philosophy necessary to undo the mistakes that have been made and restore truth that has been lost. It will do this—is doing this—through the presentation of real knowledge of these vast subjects in such form that each one that has reached the point where he really wants to know, may investigate and see for himself. It has definite, exact processes to offer, whereby all such problems can be tested logically, mathematically and practically. We no longer need to speculate, we can search, test and prove each proposition. These vast and important questions cannot be answered through speculation. The world has failed utterly in that, throughout the ages of so-called religious teachings which have evolved little but the logic of doctrine—stones to throw at the heads of those who do not accept the unfounded beliefs handed out, but no bread for the famishing ones to whom the church should minister lavishly. Mental Science has come upon the earth at this time to minister to just these needy ones. It has offerings of knowledge for all the difficulties of life, stored in its general philosophy, which is based upon the understanding of man's real life and being and his true position in the universe, together with his right relation to all other members of society, and adjustment to the various modes of activity in both spiritual and mental life. This far-reaching statement is not based in another speculation, as some incredulous ones may suppose, but comes forth from many years of continuous experience with these problems, in which the results have been observed in all of these features,



and individual demonstrations have proved the power of the understanding.

Mental Science, when rightly interpreted and applied in life, will cover all of the ground of difficulty that relates in any way to wrong thinking under the influence of sensuous attractions. And this, it is claimed, is where all troubles have their origin, and whence they proceed. Its chief field of demonstration to the world of the power of its knowledge is the healing action, which follows naturally and surely the right presentation of the spiritual understanding of the nature of man. This is its most potent evidence of character; for the wholeness of the thinking that is based upon these principles, when reproduced in the mind of an individual, results in a series of changes in the activities of both mind and body that generates wholeness of action—and a return to health is at once begun.

As the philosophy with which we deal includes the principles and laws that are contained in all life, it has been possible to evolve a process of thought whereby the points of difficulty that have arisen during the wrong thinking of the ages, and the consequent experiences of daily life, can be successfully met and overcome. Consequently the system has a remedial agency for every such trouble, and it is more far-reaching than is commonly supposed. The proofs rest within the results; and these are rapidly becoming the ineffaceable records of life in the world.

Mental Science, properly considered, is the Science of the mind; the true knowledge of the mind in its nature and its right operations. This takes us at once onto the ground of spirit and its activities, for the

*nature* of the mind is entirely spiritual and real. It is only through departing from this understanding that mental errors have occurred and the thinking has become vitiated. The right remedy is a return to the true understanding through the exercise of thought based upon knowledge of the real life and being. This is the right office of Mental Science. Its knowledge is first a true conception of the spirituality of Reality; next, man's connection with such reality; then a full understanding of mind and the mental plane, together with the effect of the mental operations upon man himself, both in the upward and the downward tendencies.

All of this knowledge is based upon the spiritual and mental activities, therefore it is not in any respect material or physical, neither does the science in any way deal directly with the objects of this outer plane. These are left to their own laws of inverted action, as previously described. This entirely non-physical character of the system of thought renders it entirely metaphysical, as a higher plane of thinking; a higher ground of knowledge; a higher appreciation of facts than any association with physical things or action can give us. It is a finer, purer and more perfect understanding than any material reasoning can evolve and so gives us knowledge of the higher life; the purer conceptions of being; and presents the better plan of living. Its field of knowledge contains all that can be known of real life. We have only to search, think, comprehend, understand and know.

This can not all be accomplished at once, but we have eternity before us and we may begin now. This evidently was the interpretation placed upon the full

and right understanding of life and being at the time when the term "Metaphysics" was originated, from the Greek *meta*—above; and the English word "physics." Aristotle interpreted it in the sense of Knowledge of Being—The Science of Being. It naturally includes all the activities and operations of being which go to form the life of man on the plane above the physical. Exactly the same philosophy and understanding of Being, life and action, with the nature of intelligence and the invading action of the senses, was commonly held by the Greek and Roman philosophers, and has been the basis of every philosophy and all religions of the ages. And wherever these views have been prevalent the healing power of the mind has been prominent, and with each sect just in proportion to the purity of the spiritual philosophy entertained.

The early church was founded upon these principles of real life and true understanding and the teachings ascribed to Jesus—the Christ—the Chrest—the Crest—the uppermost—the highest in understanding—the Real in manifesting being—all gave forth the very acme of the teaching of the Metaphysical Philosophy of to-day. And the healing power still goes hand in hand with the understanding of the Ideas that express the spiritual nature of man. The word Jesus means *man*; the *soul* man; the *real* man; and the term Christ means what is to-day called *spirit*. The phrase, Jesus the Christ, therefore, was intended to mean the Man of spirit or the spiritual Man as it would be expressed to-day. These facts all go to show that the religious philosophies of earlier times, when a healing knowledge and power existed more generally than now, were all on a Meta-

physical basis and that the term Metaphysics was originated to express the science of the movement. The Science of spiritual philosophy is Metaphysics.

The Mental Science of to-day is the philosophy and science of metaphysics made practical in every-day life and uplifting to man in all phases of his existence. It is spiritual in its ultimate foundation and metaphysical in its operations in the mind of man, here. In its ministrations to man in this daily life it deals with his mental states, always appealing to the higher features of the mental faculties, doing its active work through the mind, which is the man himself on the plane where his troubles originate and where he needs assistance; hence the term "Mental Science" to denote the working ground of this elevating influence. The healing feature of Mental Science is but one of its applications and ministrations. The Science properly employed extends to and deals with all phases of life. When applied to healing it is spoken of as Mental Healing; but this is only a department in the work. Metaphysical Healing is a fuller and more comprehensive term, though not so easy for the public to comprehend.

There is nothing new, or belonging exclusively to this age, in any system of healing, that is real or important, except the detailed operations of the mind through the Mental Imaging processes of thought. These have been studied and brought into use as never before; but the spiritual philosophy upon which the healing all rests is as old as philosophy and religion. It had been lost to the world for at least a thousand years; and this period constituted a veritable dark age for the world. There has now come forward a revival of the

earlier spiritual knowledge and with it the natural healing powers of the mind are gradually developing. Minds have been trained without its elevating influences for so many generations that the advanced ideas which constitute the philosophy are not always easily recognized; but a very large proportion of humanity to-day is prepared to receive an appreciable part of these teachings, and all are capable of accustoming their minds to deal with the higher line of ideas. In proportion as they do this the knowledge spreads and is eagerly received. A higher state of civilization is certain to result.

All true mental healing, is mental in its operations and spiritual in its fundamental action and power. It, therefore, is distinctly metaphysical in nature and character. The nearer a proposed system approaches to the metaphysical ground of understanding, the more real, efficient and lasting you will find its action and power. This may be our rule for testing theories that are presented. The question should be not alone "What do its particular advocates say about it?" but "What Ideas does its theory present and are they really embodied in the plan or only assumed?" There are people to-day who are pretending to be metaphysical workers, who have not a word of metaphysics in their teachings or their practice. And there is a so-called "Metaphysical" establishment, whose sole business is the selling of herbs and medicines. Also there are persons using the term "Mental Science" and similar terms to indicate a pretended mental work that does not show forth as real working power. It is almost inevitable that such pretensions will be made in the advance of any

movement that is new, to the present day, and we must meet them with a careful scrutiny that will eventually relegate them to the vanishing ground of all unrealities. Only the real continues to be, and only Truth endures.


Methods of healing that depend upon the use of material ingredients other than food for nourishment of the body on its own ground do not belong to Mental Science, and cannot be in any sense metaphysical. Also those who employ any system of deceiving the mind or pretending to action not used, are devoid of any metaphysical understanding, else they could not so misuse their minds. These can not be Mental Scientists, either, as such operations even if mental are not scientific and are not based upon any particular knowledge. Only the lowest features of the mind are either used or appealed to in such operations.

Hypnotic methods are not metaphysical and do not properly belong to Mental Science. They deal with the mind on the plane of the personal will, only, and do not in any way appeal to the spiritual nature or the higher intellectuality. The entire act is based upon designed deception. There is no knowledge of being or of life in such procedure and it cannot be scientific. Those who understand metaphysical principles reject it entirely. Anyone can lie, but the lying act can never produce a right result. There is no need of accepting such action, because more and better can be accomplished in ways that are right and real. The hypnotic thought is to the mind what a drug is to the body. Falsification goes naturally with the use of either one of these clubs of destruction.

Methods that rely upon the application of the hands

to the body may be useful and helpful if the application be made in the right way ; but they are not metaphysical as they have no base in spiritual understanding. There may be a mixture of psychic thought-action used with the operation, but even so it will be based in personality and tinged with the efforts of hypnotic thought, therefore proportionately limited in power. The personal will is the chief mental factor in such methods. They are not properly classed in Mental Science. They are partly psychic and partly physical methods and they always carry the thoughts of the lower personal plane. The pure mental concept of a spiritual man is better, and invariably produces better results.

But over and above all these and similar methods and systems of healing which are not desirable because not high enough in act or pure enough in understanding, there exists to-day a genuine, reliable and efficient system of dealing with the human mind when in trouble of any kind, and rendering assistance in normal ways, through the natural operations of the mind, and without doing violence to spirit, mind or body. This is the pure metaphysical system of spiritual philosophy as already outlined, which comprehends man as a spiritual entity, with a mental mechanism as a medium for action and a physical body which is the instrument of the mind for use in physical operations. Suitable study of these phases of man's being and life develops a degree of understanding that makes healing by the means of thought processes an easy accomplishment among the intelligent classes.



**IX.**  
**Metaphysics and Health**





## CHAPTER IX.

### METAPHYSICS AND HEALTH.

Considerable has already been said in these writings about the connection of Metaphysics with the subject of health. The subject is so large, however, and so grand in the possibilities of its helpfulness, that a further examination of it, as regards its relation to life and its application to the problems of existence, may not be entirely uninteresting at this time. The subject is especially important to every one in this life, and the minds of the people in general are not well prepared for its particular reasoning; consequently, explanation sufficient to thoroughly gain the attention of the public can hardly be made. But in any instance where this is accomplished an undying interest in the subject soon becomes firmly established. With these, the wish is almost invariably expressed that the knowledge had been acquired years before.

Individuals have been so absorbed in the common affairs of life, and so imbued with the usual teachings of the personal schools with regard to both religion and health, as well as with the prescribed rules for dealing with sickness, that the subject of metaphysics as a healing influence is to the most of them an unknown proposition. Nevertheless it has been known to some thinkers in this respect for ages, and in the estimate of those learned in these matters has always stood at the pinnacle of healing knowledge, also holding a high place in spiritual philosophy. Now that

metaphysics has been revived as a healing philosophy it would seem that we should examine it thoroughly for such knowledge as may be applicable to life in this age, also; for humanity is sorely in need of some reliable foundation for its philosophies with regard to life, health and morality. In all of these man suffers and groans under the burdens engendered by the prescribed rules of materialistic scholasticism, and makes no headway with any of the problems of life. Therefore, if metaphysical philosophy can offer evidence of being able to help in this perplexing position, it certainly is worth a thorough examination for a disclosure of its working processes.

But what can metaphysics do for man? Is not this a dried up and blown away relic of early ignorance, that never was understood by any one, and serves only to mystify those who cannot think? And is it not taught in our universities, so that all learned people know all about it and declare it to be uninteresting and practically useless to any one, except as regards a slight interest in the stupidity of some easily befogged intellects which were mostly wasted in evolving its dry teachings?

This comes rather near to the opinion generally held about Metaphysics as either a science or a philosophy, and may, partly at least, account for the disinclination of some to examine it at all. But it should be made very plain here that these views are all entirely wrong with regard to metaphysics when considered as a spiritual philosophy and a scientific healing agency. The "metaphysics" that is taught in the schools has passed through the emasculating hands

of materialistic scholastics who have eliminated all the vital tenets of spiritual philosophy, and the scientific features of its active principles, leaving it in their teachings, a mere shell, scarcely a walking ghost of its former vital self. In this form it teaches nothing of the pure spiritual understanding, as its scholastic despoilers perhaps intended should be the case.

But, contrary to the general opinion, this is not what is presented to-day as a healing and regenerating philosophy and uplifting influence in life. In this philosophy is contained the full fruit of the spiritual understanding of being, life, and accomplishment. All the vital force and energy of the spiritual activity of divine being is manifested in the philosophy of metaphysics as here considered and as used in the real processes of healing. This was "Metaphysics" as expounded by the philosophers and sages of early times. It was vital, forceful and satisfying. Knowledge of it constituted the "Science of Being." Appreciation of its qualities and their relations to the human existence of the really divine man—the representative offspring of the divine Creator—constituted the Philosophy of Existence. The same knowledge to-day, constitutes the same features of understanding with and for the present generation. Shall we accept this bread—this veritable *manna* from heaven? Or shall we, with the still-curling sneer upon the lip, hearing the word but seeing not the spirit of truth which would save, return to the cup and the bowl; the bottle that soothes in its very excitement; the box which contains the benumbing pill that deprives of intelligence; and the grave which yawns for each one who follows the sensuous

path? Each one may choose—and having chosen he must abide by the results of the choice. Eventually, no man escapes the downward influences of sensuous reasoning and reliance upon material elements for supporting influence in life. The illusions of the external appearance, when trusted, enslave the soul in a lower order of mentality, and stupefy the mind, as regards a clear use of its thinking faculties.

Metaphysics offers a way out of all this, through the gaining of understanding of the real phases of life, and a detailed adjustment of the mental faculties to the affairs of daily experience, on a basis of the higher understanding and a realization of principles of being and life. Some of these ways we may now be able to examine with profit and perhaps with satisfaction. The fields of the true metaphysical activities in life are of great breadth and exceeding interest. In them we may find everything of value to the real man. Shall we continue the search?

The possible influence of metaphysics upon health may be comprehended in two ways: First, in the absolute wholeness of its philosophical teachings, together with the consequent harmony and equality of its reasonings, which are always strictly logical, equal and just, and if rightly comprehended will produce these qualities in human life. Second, in the fine grade of action involved in its thinking, and the consequent higher activity that is always produced by its processes, thus elevating all tendencies in life.

On any plane of right action—physical, mental, psychic or spiritual—the activity of power that rightly influences others by exercise of either element or ac-

tion, is always of a higher and a finer grade than that which is to be influenced. The lower or coarser grades of action, therefore, are never true healing mediums. The metaphysical activities are next in grade and position to the purely spiritual, and they contain the spiritual qualities; they are, therefore, both higher and finer than all beneath this plane of operation. This alone would determine the metaphysical activities to be true healing influences in human life.

The thought that begins with a metaphysical principle as its premise, invariably proceeds in a finer grade of activity, and pursues a higher path in its progressive course toward a conclusion, than one which is begun with a sensuous or a materialistic proposition. The ideas with which the mind deals on the way through the problem will all be of a higher order, therefore the conclusion reached will be vastly more advanced and purer in character than any that could be reached through thinking from a materialistic basis of action. This rule may be considered to be invariable. It has no exceptions. It can have none, because that is the law of all real progress and growth. The higher does not proceed from the lower—as “grapes from thorns or figs from thistles.”

The thought that produces healing is invariably of a higher order—more metaphysical—than the one that develops sickness in any form. It is also undeniably finer in activity, and purer in character; and therefore it will be more forceful in operation. Every real healing thought contains innate beauties that are too fine and highly attuned for the mind that is under sense-influence to recognize. Those who are developed just

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far enough to be able to dimly recognize, but not sufficiently to grasp the higher meaning of the activities, may give way to emotional feeling and perhaps become somewhat ecstatic in their supposed appreciation of the great truths. Ecstasy, however, is always a sign of comparative mental weakness. It may be strengthened by deeper study of principles and real activities and in proportion as these are better comprehended the ecstatic tendencies will disappear through deeper understanding. A just appreciation of the high and true, is accompanied by a quiet and peaceful illumination, in which there always is deep appreciation and full confidence, but no ecstatic or emotional demonstrations.

In a state of ecstasy the mind does not heal any one, or lead to healing, excepting where other minds are influenced to the point of a realization of healing ideas. This may help some through sympathetic influence. But even here the influence is not likely to be so efficient or permanent as where the change is brought about by serious thinking, based upon truth and directed to the facts of the case. Ecstasy, emotional response, and levity are not of a high order of thinking and they seldom accompany serious mental operations. Philosophers of the deeper cast are not greatly given to laughing; and the true sage, though cheerful and pleasant, seldom even smiles. These are tendencies, however, not requirements; and circumstances may at times direct differently. It is well to be cheerful and happy within, as well as bright and pleasant when with others; but we need most to *think effectively* in order to know how to act rightly; and

while over-indulging in either levity or emotional action the mind does little real thinking. Quietude conduces to power in mental processes. The spirit is always calm and peaceful. Moderation in all things, is the best rule for daily life.

The higher tendencies of thought, when given to the realization of the metaphysical principles of action in life, and their tendencies to the appreciation of the spiritual, therefore real, activities with which we meet, has a tendency to balance and regulate all these features of personal life and thinking. This also tends to lead one upward into more active realms of understanding, where the mind gains growth through knowledge and is expanded accordingly. We should learn, acquire, grow, and be cheerful meanwhile. Nothing brings all of this equally with the understanding of life that is gained through the metaphysical processes of thinking details with a full conscious understanding of the active principles that are permanent in their nature, and which rest back of all details. This kind of thinking rests upon reality and reaches upward at every step toward the spiritual universe of facts and real things, where man has his real being and whence he draws power, through the right exercise of intelligence, to solve every problem of life.

Intelligence is a spiritual activity in the being of man. It is of THE WHOLE, which includes ALL OF REALITY without any possible admixture of other substance, or of any seemingly different quality. It is rightly developed only through the exercise of thought when based upon right understanding; and to cul-



minate rightly, such a process must be conducted in those metaphysical channels of thinking which lead upward to the realms of spirit and truth, in order that they may even approach reality or wholeness in their character. The fundamental conception of all philosophy is that THE REAL UNIVERSE IS SPIRITUAL—that is, composed of spirit; and that it includes all that is, or ever was, of genuine Reality. That it is changeless and eternal; a perpetual activity of enduring life. That this activity is in the form of Intelligence, which is one living entity.

The chief idea of the theological religions of all time has been that this ONE INTELLIGENT ENTITY is a personal being, which they call God, and which they worship as chief, rather than as the whole and all-inclusive one. That there are others, separate and different, called men—all sinners—and who are ruled—principally *punished*—by the Chief—as authority in life and commander of all else than Himself. Elements as well as entities are personified and then deified—a delusive action which the philosopher escapes through more serious and logical thinking. The pure religions of the earlier times, however, adhered more to the philosophical conception, though the emotional tendencies were also allowed too much rein in thinking.

The materialistic believer in religion is the natural devotee of Materialism. The foundation opinion of this theory is that the concentrated, stagnant and crystallized appearance of non-living substance, that appears before the five external senses as matter, is reality; and that its aggregate includes all that is real,

except the sense-action which recognizes it, and which is personal life. When the materialist goes beyond this barren pasture, he invariably joins hands with the theologian, and accepts the sensuous "Graven Image" as his god. He never becomes either a philosopher or a true religionist. He does not "think" sufficiently to comprehend these larger views of the infinite reality and eternal life.

These sects are heads for all theories, views and beliefs about God, man and the universe, of all time. All cults and classes will classify with them, each with the one nearest to its own thinking and conclusions. As the views are not alike they cannot all be true or right. What test may we apply to demonstrate the truth of any of them? That has been the query for ages. Can the problem be solved? Yes! There is a way, both direct and certain, for one who will think without prejudice or bias. Few materialists do that; but they can. Let us note a few facts and examine the evidence:

First, in spite of the vigorous denial of the materialist, there are many ways in which the fact of a Spiritual Universe can be absolutely proved to any fairly disposed mind. To those not disposed to be fair or earnest there is nothing to say. "There are none so blind," etc. Every one knows the uselessness of looking to this class for progress. They are not ready for advancement, and need more experience to remove the scales from their eyes. Give these a hopeful and encouraging thought, but prepare the investigation with others. The proofs of these ways are too numerous to be recounted here. An entire chapter would not

be too much for even superficial treatment of the subject, and an entire volume could easily be written on it. Let one illustration suffice to suggest the real meaning of the statement here:

Consider an "Idea." You have an Idea. You possess it. It is your very own. You have conceived this Idea, and found it good. You have thought it all over—in your mind. It has withstood all of your tests. It is *real*. That idea is an entity in your understanding. You will not allow any one, unchallenged, to declare your "Idea" either untrue or unreal. If declared unreal—what, then, is it? Something? No, nothing! And what then? Why! you didn't have any idea after all. But you know that you did; and you have it still. It is a real Idea; and you are going to put it in operation for a purpose. So you have a purpose, also. Real? Certainly! Else you would not waste your time or jeopardize your "real" Idea with it. And you have been thinking about that idea. In fact, you were thinking, mentally searching, when *the Idea came* to you. You first had a thought, in which you "grasped" an Idea; and this when fully realized, was directly recognized as "a good Idea." Then it at once became a part of you—yes, of yourself. And you never expect to lose it in any way. You consciously expect to retain it forever. So much for the series of *facts* associated with the Idea; and the most thorough materialist can have all of this experience with an idea. Indeed, all do have it in many forms. Now let us try the examination:

All of this experience was *real, actual, serious* and useful. You would not attempt to deny any one of

these statements. Indeed you could not do so without exhibiting a marked degree of foolishness. In each of these features there was, and is, action. Also the Idea was, from its inception, active in mind and more or less forceful. It still is so. Your thought, also, was especially active during the entire proceeding, and still continues its activity. The purpose for which you will use the idea is an active purpose—possesses activity. In the *conception* of this Idea you were especially active and you were conscious of that fact. In testing the idea in conscious thinking you also evolved activity of both Intelligence and Consciousness. Without activity there can be none of these elements in the mind of man, or before his notice. Now let us glance over the entire proceeding—an especially active and conscientious one—and see if we can determine the physical factor:

Which of all these features of life and active doing is material?

Which one is composed of matter, and will endure forever as a physical thing?

Which one has matter for its *substance*?

Which of them moves in material measure?

With what physical faculties or instruments did you discover and first handle these materialistic “entities” that mean so much to you as a thinking, conscious being?

Are any of these REAL THINGS AND CONDITIONS with which you have been so actually engaged, material in substance or physical in action?

What is their place and function in the materialistic universe?—the only real universe that can have exist-

ence, you know, because, from your present standpoint matter is the only reality.

Can you so place them and still feel sure of your position?

Have you ever known any one who could so place them and maintain the conviction? If they and the material universe both are real, and inclusive of each other, how is it that they are so contrary in character and in action? Even the most confirmed materialist is bound to ultimately answer all of these questions in a negative sense; and every such answer knocks his accepted theory in the head. When he takes into consideration the finer forces and activities of his own being—the metaphysical operations of his own mind—it is impossible for the theory to stand before the inevitable logic of these facts of his own experience.

But, perhaps he attempts to account for this on the theory of brain power, and the action of "gray matter"? That will not answer, either. The action of the brain, as of any other part of the body is secondary, not primary. The brain originates nothing. It reproduces action that has **ALREADY BEEN ESTABLISHED FOR IT**, and repeats it in brain tissue only so long as the mind retains the idea or the thought that contains it. When that ceases, the expression of it in the brain vanishes. The brain is a part of the reproducing mechanism—the instrument of the mind, only. It originates nothing. What, then, performed the original work, before there was anything to reproduce it—any brain tissue to think for man?

All of the elements, features of action and evidences of consciousness examined thus far in this acquaintance

with the Idea have been demonstrated to be real. None of them can be found in or placed in the material universe; neither can they be accounted for in any form or grade of supposed materialistic thinking. Not a feature of all of this experience with the idea can be accounted for on any materialistic hypothesis.

A real thing must have an element as its basis, and must be composed of substance as a foundation for its structure. A thing cannot be postulated as a reality independent of its element. Likewise, a thing without substance would be unsubstantial, consequently unreal, therefore logically non-existent. In all the speculations of the human intellect, only two propositions of "element" have ever been made—matter as the external, and spirit as the internal element of reality. Similarly, these two stand as the substance of the two realms of life.

Here we are at the horns of the dilemma, with our proposition of a real idea that is *not* material, and no other "reality" than matter for both its element and its substance. There is, therefore, no alternative. We have discovered ideas, thoughts, purpose, intelligence and consciousness; have proved them real, good, useful and enjoyable, and have accepted them as entities; therefore they must belong to something that is real. When they operate all together and in unison, that to which they belong, and parts of which they are, would properly be a universe. Yet they are not material, they have no physical affinities and cannot be materialistic or parts and features of a material universe. Hence the undisputable fact stands forth that there must be a SUBSTANTIAL SPIRITUAL UNIVERSE. That it

has an *element* of reality which is necessarily spirit. That its element, spirit, is real, and the substance of its element, being real and active, is spiritual activity. At the very least these are logical deductions from the already proved major premise. Numerous other points of evidence have appeared to those who have investigated seriously. All metaphysicians and philosophers accept the premise of a real and substantial universe resting back of this material appearance, and bearing certain relations to this, the external, and which can only be understood and adjusted through the proper use of the mind when its ideas are based upon the original and real as a source. The proposition does not any longer have to depend upon speculation. Every step can be demonstrated and proved with exactness, by results that could not possibly be produced if matter were the substance of reality, or if reality were based upon sense-action.

There are many other illustrations of spiritual activities, that are common to everyone in daily life, and that are equally as convincing as those given here, of the fact that a spiritual universe must exist, regardless of the fact that sensuous action and materialistic investigation do not disclose its substance and element. The most potent fact of all is that if there were no such universal element of reality, as spirit (when rightly examined) proves to be, a material universe that could appeal to the senses could never exist; because as matter is a condensed and crystallized product of a reduction of action, there must have been activity sufficiently high for this reduction to take place and so produce the sensuous appearance of the crystal.

Without Spirit, matter could never have taken shape; and without Intelligence—which is undeniably spiritual—not even sense-action could have appeared to man. No spirit—no man and no universe; is the inevitable conclusion of the problem.

The problems of Metaphysics are those of the mind of man when he applies himself to the understanding of the relation that exists—must exist—between this external state of existence, and the more real state of actual being that is back of and higher than its evident manifestation here. The necessity, therefore certainty, of this relation is one of the convincing arguments of its truth. These problems bear relation to spirit and its activities, as involved in the necessary factors of living. They have a vital bearing, therefore, upon every feature and phase of human life. Without metaphysics there could be no problems in physics; and without the distinctly metaphysical activities there would never have been any material action in even the sensuous personal life. All action here is an inverted state of activity; and there must have been something to invert.

Metaphysics, then, as a foundation activity for all manifesting action in life, on all its planes and in all the phases of its expression of the higher, has a direct bearing upon every phase and feature of life on any plane; and without adequate understanding of its high and pure nature, offices and powers, we can never rightly solve any problem of human existence.

It is in this direct connection with life that Metaphysics shows an effective bearing upon all the problems of health. The subject of health, for both indi-



vidual and race, bears directly upon all the phases of personal life; because sickness of any form or degree is the result of a corresponding departure from the norm or sound action. The activities of this external life are mental, the mind being the governing influence in all affairs. All right and pure mental processes are fundamentally metaphysical, because they are finer than any physical operations, and higher in nature than sensuous recognition of objects.

When one appears sick, the mind has undergone some change from the healthy norm of the right and the real. As such changes occur back of direct sense recognition, the victim is aware only of the result, and this only when it appears on the body. But the action of it took place earlier in the proceeding; and it was mental, in some degree more subtle than physical movement or change alone. Even in those cases which early show physical change of tissue, the causative action was *subconsciously* mental before any disturbance was recognized. The remedy for such abnormalities is to be found only on the plane of action where the wrong operation began, and it must contain the highest and purest of the action that operates on that plane. The higher can elevate the lower tendencies; but the lower influences have no power over those that are higher in nature.

The thought influence that can produce a change in mentality so clearly right as to remove an appearance of sickness and restore the reality, health, can be nothing short of a direct metaphysical influence. It is exerted through a subtle subconscious teaching of the mind with regard to its errors of personal thinking

and consequent erroneous action which has resulted in the unhealthy conditions. When these new ideas are received, the mind changes the base of its subconscious reasonings, from the physical and sensuous-personal, to the metaphysical and individual (indivisible, whole), where the realities of life are permanent, and the truth of right reasonings is always harmonious. Thus healthy thought is at once established, in the place of the unsound reasonings and giving way to sense delusions. The result is a return of the mind to a healthy state of normal activity. This proceeding is necessarily metaphysical in both process and result.

The body is a copy of the mind, as regards its personal functionings, therefore the changed conditions with the mind will, in due time, be reproduced on or in the body. Thus a physical cure is finally produced with the physical body as the natural outcome of the metaphysical curative process engendered within the subconscious mentality—a veritable “mind cure” by metaphysical means, and a bodily cure produced by nature itself (the operations of the subconscious mentality), as the natural result of the mind’s change of Idea, and a corresponding change of base of action. This certainly is a metaphysical curative process, and the return to health by direct means of the change of Idea shows the real relation existing between metaphysics and health.

Unless the idea changes, subconsciously, there is no cure in the case, and no sure result with the body or the mind. In those instances one can only wait for later circumstances to cover up or obscure the erroneous action that brought on the ill conditions. But this

is not a cure; the trouble may reappear at any time. With the metaphysical process, however, the idea is changed, its action is stopped entirely, and the erroneous view of life necessarily continuing under the influence of physical violence is destroyed, utterly. Can we fully realize the mighty importance and real value in life of such a power as this? As regards influencing the action of the life of man on this plane of existence, there is no method known, other than the pure metaphysical philosophy, that can accomplish, even approximately, such a result as this. Yet this is all being done every day now, through the application of metaphysical understanding to the vicissitudes of life, and in degrees of power that surprise those who meet with it for the first time in the right way.

These healing applications of the finer and higher influences of pure understanding, to and over the lower features of sense-thought, and of living on the external plane of observation, are gradually regenerating humanity; for there are intelligible applications of the principles to all the features of living, and conditions inhere everywhere that require adjustment through healing processes. In any phase of action the higher always overrules the lower; and there are no physical conditions or mental maladjustments that metaphysical knowledge applied through correct thinking cannot set right.

Each kind of sickness has its own particular feature of action, which is always some adjustment to the errors of sense-reasoning. The action is always false in character, never real or true, and it cannot be permanent. For every such case metaphysics has an

opposite corresponding idea of truth and reality, the realization of which will arouse so fine, powerful and efficient an activity that the erroneous views can no longer obtain. They will give way to the higher influence and disappear. A cure is then certain, provided a base for rebuilding still remains, so that a cure may be in any way possible.

In dealing with the matter of health and disease in the human family, all the varieties of unhealthy action in personal life are met in this way by metaphysical philosophy, through its scientific application.

In all such problems as these Metaphysics is the master in the mind of man.



## **X.**

# **The Idea and Its Image**



## **X.**

# **The Idea and Its Image**





## CHAPTER X.

### THE IDEA AND ITS IMAGE.

Ideas are fundamental to all processes of thought. In every such process there must be an idea about which to think. Comprehension of the Idea precedes any intelligent thinking on the subject. These are fundamental facts about thinking that every one knows. They lead, however, to other facts that are not so commonly recognized.

A fundamental Idea is a spiritual entity that is ever present and active in the universal mind. It is a continuous and eternal comprehension of the nature and activity of a principle of being. The mind of man comes in contact with the idea through comprehending the meaning of its inclusive activities in life. This act is a spiritual comprehension which also discloses the application of the idea to the various purposes of life.

A REAL IDEA possesses substance, which is its spiritual activity; essence, which is its active principle; quality, which discloses its character; and law, which presents its permanent working operations in the consciousness of being. All of this determines the Idea as an entity in the universal mind, and establishes it in the understanding as necessarily a *spiritual* reality. Every such Idea as this is permanent, both in action and power. It always has been in existence as a reality, and will forever continue to have represen-

tation in Being. Recognizing these facts about it, and comprehending its qualities, serve to bring it into active consciousness as an entity in the mind of the individual thinker. He then possesses that idea for permanent use in life. Implanted in his consciousness it has become a part of his own being. Its activities and its forces are thereafter at his command.

This acquisition has added just so much to his mental stature; and the gain is substantial because the idea is a permanent reality. Its activities will thereafter be real features of life for that individual, forever. He has received the idea into his conscious realization of life; and whatever truth is thus added to one's consciousness becomes a permanent part of the spiritual substance of his understanding. As the Idea is a permanent entity in the Universal Mind, it has not been depleted of any of its forces because of this acquisition of qualities and powers by the individual, or even if so received by all of mankind. It is infinite, eternal and inexhaustible in all of its features. It is an activity in the Infinite mind.

The normal action of the mind is thinking. Having become conscious of the existence of an Idea, man may think about its activities until he intelligently conceives their qualities and thereby appropriates their real powers.

The chief function of the mind is dealing intelligently with Ideas.

The ideas themselves comprise the subjective organization of spiritual activities into formulated entities.

These entities represent the permanent principles of life in Being.

The Universal Mind has formulated these real Ideas as manifestations of the operative activity of the fundamental principles of Reality.

In the mind of man these principles are Metaphysical activities, representing spiritual principles of life and being.

All metaphysical principles are active realities, and are absolutely mathematical in character; *i.e.*, they are even, equal and exact in all formative action, as also in the activities of the character which is involved in the principle itself.

Mathematics, when applied to activity, manifests in form, which is the outward expression of principle. This form is equally as exact as mathematics itself. Mathematical form is represented in Geometry. In geometry, every form is mathematical. In mathematics, every principle is metaphysical; and in metaphysics, every Idea is spiritual. *All that is actually real*, therefore, of any of these elements of being and expression, is SPIRITUAL ACTIVITY. Geometry is the form or the formulated expression of mathematics. Mathematics is the exactness or perfect equality of metaphysics. Metaphysics is the operative activity of spiritual principle which, in turn, is the foundation of reality. These are but steps in the eternal operation of the active reality of the universe. Each represents a plane of action in the field of infinite activity, which manifests as eternal life.

Form is psychic, not physical. It is constituted of the amount and measurement of space that is represented by the object to which it refers. It is not sensuous—it cannot be recognized by any action of the

senses. It is purely a psychic object of the Reason, and refers directly to the mind. Hence, Form is mental. The object alone is sensuous, and to the mind itself is an illusion. In verification of this, refer to any work on geometry. One of the first statements you will meet is that the geometric figure is the amount of space represented by the object occupying the space. Then you are instructed to remove the object and think of the space that before was occupied by it. In the case of the Cube, *e.g.*, the space enclosed by its six surfaces and eight extreme points is *the cube itself*. The "cube" therefore, is "form" and is mental. Its form represents a group of mental concepts; hence it is a mental form. If mind had never thought those activities into a formulated group or mass there would never have been a cube; and if Universal Mind had never intelligently constructed those modes of activity into manifestations of the principle there never would have been any such Ideas.

The *object* "cube" has external *shape*, but not form. The shape, composed of concentrated stagnation of particles, exists, therefore, for the purpose of satisfying the demands of sense, but remove the *form*, and the disintegration of the "shape" that would immediately occur will cause the objective cube to vanish. Without psychic body no material body can endure. When the soul leaves the body the material shape soon disappears. This fact, even when considered as a principle of action, may be further observed in the vacant house, or building of any kind, which, as is well known, goes to pieces in all ways much more rapidly than when occupied by living persons. It is also apparent in the

decline of neglected fields, orchards, vineyards, etc., on the farm. The retrogression of neglected or abused domestic animals, which have become used to human presence and attention of the spirit, also proves the action of the law. Withdraw the life, and the mind quickly shows a decline of its powers; obstruct the higher powers of the mind, and the body soon displays its native nothingness. But FORM is not subject to such change. Destroy every physical object, with its shape, and still the forms would remain in mind. Thus it is demonstrated that the essence, the principle, the law of operation, the substance and the form, all are spiritual. The shape and the condensed bulk alone show material characteristics; and these endure in their appearance only while the spirit remains active within them. Constantly changing (as they do) and absolutely dependent upon the life-giver, spirit, for even appearance (as they are) they cannot be or contain reality of any degree. They are, therefore, illusion; and they only appeal to sense, which itself is but a limited appearance of action, having no real basis in being.

The fact that form is spiritually mental endows it with activity, as all spirit is essentially active. If no spirit, then no activity, is absolute law in the real universe. The form, therefore, is the psychic activity of the "thing" of spirit; and it is as real as any other of the factors of the real thing. The form is the expressive feature of the idea. Without its form the idea cannot become manifest to the intelligence of man. The mind, through the exercise of psychic sight—the seeing power of the psychic man—directly

and are erroneous. In such cases the images should be removed by a suitable process of higher thinking. Then pure ideas of an opposite action may be substituted and results of an opposite character will be obtained. Thus the vast difference between the spiritual *Idea* and the personal *thought* may be realized. The same difference also exists between the *sensuous*-mental image of personal thinking and the *psychic*-mental image of pure thinking about the real idea. The spiritual image regenerates the mind that receives it; but the sensuous one stifles and kills with the oppression of erroneous thinking that produces the wrong action.

By the image that is seen the nature of the thought is judged. Whatever action is allowed to enter the thinking process while the thought is being formed, will be reproduced in the image that takes form in the subconscious action of the mind to represent the thought in form structure. The real spiritual *Idea*, as before stated, has its own spiritual form, which is readily recognized in the pure spiritual understanding. This *Idea* will also reflect, and thereby be reproduced in the understanding of man with more or less clearness, according to the development of the mental medium. There it appears as an image of the *Idea* which has been spiritually conceived and formed. Man may see this image both superconsciously and subconsciously. Judging this rightly, he becomes conscious of the *Idea* itself and its various modes of action, their purport and nature.

Thus the mind, when rightly used, with spiritual comprehension, may enable us to know much of spirit,

spiritual activities, principles and laws, which cannot be viewed directly in mentality that is influenced by sense.

This comes about by contact with pure mental images that contain, in psychic form, fully formulated expressions of fundamental Ideas. The intelligent mind then may use the understanding of these entities and activities on all the planes of mind, sense and body, wherever it may operate in thought, to quicken and improve action and to elevate the moral intent in every phase of life. In this way an Idea may work through every phase of action, on every plane of life and experience, leading the mind constantly upward toward the understanding of truth.

The element of mind known as "Understanding," is of supreme importance in the realm of mentality. It is the substance of the mind, and is purely spiritual. It is that which "stands under," rests back of, upholds mentality, as a foundation of intelligent knowing and doing. Without it—blank consciousness; nothing. In the pure understanding of the spiritual man the entire universe of life, the created work of God, is reflected, and may be seen in detail of action by the mind whenever man operates from the plane of the highest mentality and exercises his spiritual understanding intelligently on the mental plane. Understanding is the necessary foundation of knowledge. The understanding of Ideas is the only real means of obtaining information on any subject. Unless we see the image of the Idea, its activity does not become an object of consciousness with us, and the knowledge passes unheeded. In this we may see how vitally important it is



to be able to rightly apprehend the image as a means to comprehend the idea.

There is no "thing" in thought unless an Idea rests back of and is comprehended in the thinking; and without seeing in the superior consciousness an image of the idea, the thinking cannot be intelligible. The first act of thought is the imaging of the idea about which we would think. When the image is consciously apprehended the mind begins to comprehend the idea. Then a process of thought may be begun which will result in knowledge upon that subject. Either on the spiritual or the mental plane, the Idea and its Image are inseparable. There is no process of thought about ideas, that is not spontaneously accompanied by an image of the action of the thinking, as well as preceded by a true Image of the spiritual idea. This image is a REALITY IN MENTAL LIFE, the same as the idea itself is a reality in spiritual being.

Ideas, therefore, are not vagaries of a distorted sense; they are the fundamental entities of the Universe—God's implements of creation. And Images are not necessarily objects of contempt, chiefly useful as lip-curlers for the incredulous; they are THE ONLY MEANS BY WHICH THE MIND CAN GATHER IDEAS sufficiently to be able to understand how to remain alive. Let us, then, cease the mocking of God with either contempt or depreciation of the means which He has placed within our mental hands for the purpose of climbing back from the pit of sensuous impressions, again to reach the heights of spiritual understanding, which is man's natural field of knowledge and of work.

To understand and so be able to intelligently use both the spiritual Idea and the mental Image of reality, is the grandest achievement for man ; because *then* all knowledge possible to the intellect and the understanding is open to him and lies readily within his grasp. Conscious thinking is more plain to us than the subconscious operations of the mind, yet the mind is always active in thought-operations on both these planes of mentality. If not, man would soon cease to live.

The mind, operating through subtle processes, images (reproduces in form) every thought and, indeed, each feature of a process of thought. Each thought or conception of action has its own characteristic feature of form and movement, all of which goes to construct the image of the idea which is the object of thought. Each active feature has a form of its own ; and several forms combined constitute an image of a thought, or of an idea, as the case may be. You speak, perhaps without noticing the expression, of a thought that "squares" with the proposition ; or that goes "straight" to the mark ; or that takes the "shortest course" between two ideas ; or that comes to a "point" of comprehension ; or a "sphere" of knowledge ; or a "plane" of understanding. All these thoughts are mathematical in their nature, and can easily be rendered exact in their operations and uses. The "form" of each thought is geometrical, and any combination of such geometric forms in a thinking process will constitute a mental image of a constructed thought. When the basis of the thinking process rests in an Idea from the realm of reality, the final outcome will be an image of the idea with which all the activity originated. This

final image will be a geometric form of combined activities; and by its mathematical proportions its character may be understood. Hence, mental images of ideas are mathematical in character and geometric in form, as before described. They are also spiritual in nature. Thus, in dealing with images in a comprehensive way we are dealing with spiritually scientific matters of principle and law.

Mental Images are far more scientific in their nature and action than are objects; for no object can exist until its image has been formed in activity that is real, and the psychic form of the idea, with its geometric and mathematical features and proportions, brought forward to constitute a base for the object. The object is only a condensation of all these activities into the illusion of density, as a sensuous representative of separated action. The action that is separated soon stagnates and ceases to act at all. In this it proves its own illusion and consequent nothingness. The Idea comes first in all reasoning, because it is **THE ORIGINAL CREATION**—the spiritual entity, the substance of the subject. The form comes next, because form is the manifesting medium of the Idea—the psychic body, or soul of the manifested idea. Thus far in the reasoning all is spirit and spiritual activity, and everything considered is entirely real and enduring. These two planes of activity contain all the reality of Creation—**THE ENDURING UNIVERSE**. God's handiwork.

When the mind, exercising its prerogative of independence in thinking, turns upon its pivot and looks downward and outward, searching for sensuous satisfaction, "form" vanishes and "shape" takes its place;

also, real thought or perception ceases and sensuous thinking takes its place. The stagnation that accompanies this change of thinking extends, apparently, to the substance that before filled the psychic form—spiritual activity; and the seeming substance that appears to fill the sensuous “shape” is but the supposed condensing of activity into crystallized appearance. Thus a new kind of image is prepared for by the change of base of the thinking, from the pure conception of real Ideas, in which the Idea itself is apprehended through vision of its real form, to the illusory deception with regard to the external shape, where only solidity appeals for recognition. Here the deceived mind forms sensuous images of objects and thoughts about objective action, and even recognizes the shape only when filled with stagnated action, which it calls matter. Be it a pin-point or a mountain, a point or a sphere, it is recognized only in its material solidity; and this is the substance of this man’s thought about all things. The mind’s condition of uncertainty in this inverted position causes it to look for solidity upon which to rest.

In this state of non-spiritual mentality the mind still operates through the image, because that is its only means of action, and it cannot entirely withdraw from natural law; but all action has now become inverted, through illusion, and the images are false and distorted instead of pure. The mind that seems to recognize these cannot know the others. A different exercise of faculties is required for each ground of action; therefore, the materialist denies spirit and psychic matters altogether.

The materialistic mind, now having established itself on this external ground of thinking and so-called living, forms images of all its thoughts, and these images are interchangeable between all minds of the class. The fact seems to be recognized that this state of material existence is unstable, unsound, and really untenable, for no man entirely trusts anything in it. The idea of danger is everywhere present, and it takes all sorts of shapes in the fear-laden thinking that accompanies most people through life. Few are free from all kinds or degrees of fear. The foundations of sensuous thinking are in the sands of uncertainty, and confidence cannot prevail.

Every thought that takes shape in the mind results in a mental image of the object or action involved. Thoughts that are associated with physical action nearly always contain an admixture of fear. The fear causes a presupposing of danger of injury or a harmful action or result, that may never come, but which is an object of thought for a time, and thus is imaged in the mind as having already occurred. These sensuous mental images all carry agitation in proportion to the fear involved. For that reason they are prolific causes of sickness, suffering and even death. Because they are not real they are not necessarily permanent. They can be erased from the mentality by a suitable application of right thinking about both the false opinions and the real facts of life. One who knows these points and also knows how to change the action of thought, can remove these images of fear, and restore the peace that goes with right thinking about life and being. One who knows this and possesses the

faculty of imparting what he knows, can teach others also to do the work. In this we have before us to-day the power to help all people out of the misery of fear and its accompanying ills. It all rests upon the true understanding of what man's real life is, and the imaging operations of the mind, as operative on both planes of mentality—the spiritual, where reality inheres; and the physical, where only illusion is to be found.

Because the mental image is the law of mental operation and action, the mind forms images of all its active operations, on all planes. It has no other means of conscious action anywhere. On the real plane the mind deals with actual ideas by direct contact in intelligence and by seeing the real image of the idea in its form—the soul of the idea. On the sensuous plane the mind thinks under illusion, and forms its own images of external objects, seeing only sensuous shape and matter. Real images—psychic forms—it cannot see from this standpoint of life. As the thoughts are all wrongly based, the accompanying or resultant images are all false to some extent, and fail to convey truth or reality to the thinker. On this plane of mentality—the field of the materialistic reasoner—the mind is filled with images of erroneous thought. The individual, however, may turn from this to the higher regions of Intelligence, and so return to his home in true understanding. Then he will know the illusion of the swine-pastures, and will banish the wrong thinking and all its false images of nothingness, accepting reality in their place. Thus he returns to the Father and becomes again at peace.

All of such action as this, in either direction, takes place in the human mind through the natural operations of the mental image. By knowing this fact we may study the action, and learn to consciously control it, so as to direct the energy aright and determine results in advance, in the right direction for real progress in spiritual growth, instead of in sensuous delusion and waste of energy.

The nature of the Idea, the character of the Image, and the relation of the one to the other, are the special points of information needed here. With true knowledge of these features of life there is little, if anything, that can baffle the intelligent mind of Man.

# **XI.**

## **Symbolism in Mentality**





## CHAPTER XI.

### SYMBOLISM IN MENTALITY.

In the operations of Consciousness, and on what appears to be the plane of subconscious mentality, a system of symbolism obtains that is most interesting as well as exceedingly important to understand. The importance of it rests in the fact that true symbolism brings forward for our conscious understanding, the actual facts about action that is taking place in the universe and which in some particular way may relate to our own lives, but which is not accessible through the ordinary channels of investigation. This symbolized information comes from a deeper plane of mental action that exists back of and superior to that on which we function in daily life under the operation of the five senses.

On this external plane we are dependent for what we commonly call direct information, almost entirely upon the operations of the five external senses. These are gauged for physical action alone, and so give evidence only of the presence of phenomenal objects in the material realm. They never notice or report *reality*, in any form whatever. To this scant information is added only the mind's power to reason logically and draw conclusions; and because of the downward tendency that prevails more or less while the senses are relied upon at all for accurate information, reason itself is liable to be limited and imperfect in its conclusions.

A most common experience in personal life is that of

one who has tried in every way known in the common channels of action, and has thought and reasoned to the limit of such knowledge, yet has signally failed to produce results in something that should be readily accomplished. In all such instances there is other and finer action in operation on the psychic plane, which, because of sense limitations cannot be seen or consciously recognized here, but which is entirely clear to the vision of the mind itself when operating on the psychic plane, or in subconscious function, and which, if understood, would render such accomplishment possible. In this phase of life's action the mind of man can see and know what is taking place in the realm of mind in general, as regards its own interests or those of others, and thus be enabled to decide rightly and act wisely.

This means that while engaged in some pursuit one may have difficulties, even dangers in the way, that are not understood with sufficient clearness to enable him to comprehend the whole ground and so be able to cope successfully with the influence. But in the subconscious phase of mentality higher forces of understanding also exist and are always in active operation. There all that is contained in the mental plane is formulated and may be seen in operation; and all that takes place with regard to it is clearly to be seen by all minds concerned, therefore may be known, even though it be not interpreted in the sense nature and so not known by those who depend upon the senses only for information. In such experience the final results of action planned are known and could be explained if the inner mind could speak to the outer one. But the sensuous

mind hears no psychic voice and sees nothing real, so there is no direct sensuous communication. It must come about, if at all, in a finer mode of conscious operation.

However, every mind has its psychic phase of existence; and when in any manner it enters into that more real phase of its own consciousness it comes face to face with these inner phases of action, not before recognized. There it readily sees and knows the actual psychic intention and would impart the information to its external consciousness, if possible. The one and only way of communication is by means of the mental image of the action involved. But the mind when active on the external plane is so impregnated with sensuous impressions that it sees no actual psychic pictures, and the direct pictures of the action as planned in personal life are difficult to transmit in such form that they may become plain in the external consciousness.

The Intelligence of the individual soul appears to fully comprehend this hidden action. It cannot speak in oral sound in such a way as to be heard by the sensuous ear. But it can formulate its statement so that the inner eye may see the action of the ideas involved. This it does and so forms pictures, in psychic mentality, of the action taking place and that should be apprehended by the mind on the outer plane. These pictures are presented for the mind to see, study if necessary and understand. This is the mind's natural psychic symbolism.

In this action the picture gives its suggestion silently, and the observer understands it or not, according to

his development in those lines of activity in life, or to the state of mentality that he is in at the time. He may, at the time, be too grossly engaged to recognize the message when it is presented; but in a quieter moment he may receive it readily. Or in the more complete quiet of a deep sleep he may see it as a dream. But there is a vast difference in the degree of action on the two planes of mental action and this necessitates an entirely different language for each.

In psychic activity action is more keen and rapid, consequently more intense and powerful than any that can be seen on the sensuous mental plane. The general operations of the mind here are far too slow, laborious and common to prevail there. Here, language for the expression of ideas, conceptions and thoughts is in the form of words and sentences that consume much time in the formulating and speaking or writing. Frequently, what the mind sees at a glance, it may require minutes or even hours to describe in words properly used. On the psychic plane, however, words are not used. Action there is real, and can be dealt with in real ways. Single thoughts are merged in ideas and ideas are put forth in symbol—a form or combination of forms and activities consisting of those that are involved in the act under observation, and which produce a *form* that represents the idea because it contains its living action. These combined forms of action become psychic mental pictures, and each picture stands for or represents an idea or group of ideas. The picture is presented instantaneously and is seen at a glance, the entire story often being comprehended instantly. This is the form of language of the psychic

mentality. The nearer we come to it in our operations here, using silent thought and the picturing faculty instead of too many words and sentient sounds, the larger the capacity for action and the greater the power for accomplishment.

The difference in method of expression and description of conceptions, also, on the two planes is equally as great as in that of language. In the limited mentality of personal life, ideas and things alike are judged, determined and described according to the sense-mind's opinion of their practical value, or by the external appearance. The exceptions to this are with those individuals who have learned to think independent of sense evidence; and who, therefore, give more attention to spiritual affairs and recognize the action of principles and real laws.

On the psychic-mental plane—the soul plane of sub-consciousness, which rests near to the pure spiritual realm that includes the fundamentals of being—the Intelligence estimates all things by *quality*. Judgment is rendered, therefore, in all cases according to the real quality of the idea, and a correct understanding is at once established. In exercising this kind of judgment no mistakes are ever made. The judgment is based upon absolute law, and determined by the highest intelligence to which man has access. The quality is the highest feature of the idea and determines all its other features of action. If the quality of the Idea be good, its character must be upright, moral, true and good, also. This renders the Idea sound and whole in all respects. Its substance being sound and good, the body of its conceptions must be whole and sound,

therefore entirely healthy. The sense-mentality cannot comprehend all of this, but when the mind turns to its higher faculties all such propositions are recognized at a glance and are known to be true. This feature of judging action by quality brings forward the spiritual perceptions, cultivates spirituality and develops powers of understanding that we cannot comprehend during what we suppose to be our waking moments, here. It is a dealing with truth that invariably makes error look blank.

The conscious action on the psychic plane of the spiritual mentality, takes the form of the purely spiritual mental picture, in which is embodied all the real action of the Idea that is under consideration. The spiritual individual forms a picture to represent the idea that governs the subject with which the mind is dealing both psychically and sensuously, and presents the action in the form of a mental image, which can be seen when the mind is sufficiently free to recognize it.

With some, as before suggested, the only time when they can be free for such mental experience is during sleep; for then the senses are in abeyance and the mind operates in psychic action entirely. Then it is open to the higher influence, just in proportion to its willingness to be led and instructed by its own higher nature and by the purer influences.

In this experience the true pictures of the action that is taking place within the realm of its own life-action, may come before the mind, in full operation, exactly as the thinking has been judged by the Intelligence, which rules in such matters; and the entire plan, plot, scheme, intent or conception of ideas may be grasped.

with a full understanding of what should be done on the outer plane in order to successfully carry out the purpose, accomplish results, defend one in danger, help in a time of trouble, or guide another to higher ground. This would be described as a dream. And so it is, to the dreaming sensuous mind; but to the higher part, the spiritual mentality, it is an experience in full waking consciousness and real understanding. A very high order of real education and enlightenment comes to man in these ways, and often through what we call dreams.

To those who are at leisure and have learned to control mentality by shutting out the absorbing evidence of sense-action, this sort of experience may come without the sleep state. Then it is described as "vision." One sees a vision of things not seen by the eye of sense. Commonly this is not so deep a state of psychic absorption as in a quiet yet active sleep. The mind does not usually enter so deeply into the psychic affairs or so entirely leave the objects and action of sensuous life as when soundly sleeping. The information received may be colored somewhat by the surrounding sense-influence, and the judgment of what is seen is not so certain of being correct in all respects. These are states of psychic activity into which the mind is capable of entering. The purer its intent and wish while here the broader its vision will be in sleep or in trance. In these ways much very high teaching is acquired by some, in dreams. Also much valuable information is gained, and practical application of it is described to those whose minds are turned earnestly and seriously to the higher influences.



The higher nature only works in serious ways and is always in earnest about that with which it deals; we must accept its ways or remain outside of its channels of influence.

Because of the broad difference existing between these two planes of mentality, the sensuous and the psychic, the modes of action are different, as already suggested. A special feature of describing ideas by quality and picturing the action accordingly, is always operative on the psychic plane. In that state the mind sees further, appreciates more deeply and understands more comprehensively. The limited features of a simple reproducing imagery are not sufficient for the Spirit's purpose of giving out the full truth through quality, character and power. Consequently the Intelligence works with the picturing faculty of mentality but through an intricate and far-reaching symbology, in which it can have an unlimited range of expression and so give forth the absolute truth in working form, with regard to any subject of human life. The systematic action constitutes a definite symbolism of ideas for intelligible comprehension.

In this symbolism the quality and character of the action involved in the subject are represented in such form as will accurately describe the action itself, its purpose in life, and the results that may be expected from it. This information is given in the form of some idea that is clear and expressive in the Intelligence of the soul plane, and also that may be understood by the mind that is still functioning on the personal mental plane. Such a formulated thing, or form of action prepared for the purpose of transmitting ideas, is a symbol

of thought. It represents thinking that has a definite meaning. Its action has been carefully noted and its form prepared for that purpose. The final form, as seen in the symbolic presentation, represents what the intelligence has decided about the subject and its action. When rightly judged and correctly interpreted it renders accurate information on the subject, and presents reliable suggestions about how to act in future transactions with regard to it.

The real spiritual intelligence of being, which is always active within man, and is consciously operative in the subtle fields of spiritual mentality, has access to all knowledge, and so can determine the nature of action which the lower order of mentality cannot accurately determine. In these ways, much helpful information may readily be received about operations in the external element of personal life, from the superior degrees of intelligence that operate in the higher realm of understanding. But this must come forward in the form of language that prevails in the higher mentality.

To be able to receive this impression and so gain the desired information, the receiver should possess two accomplishments: (a)—be able to recognize true pictures of action as they are presented; and (b)—possess the faculty to rightly interpret what he sees. This is imperative. Without it the actual information does not materialize; because, although otherwise the pictures may be seen, they have no meaning and receive only a passing notice. Unless the senses affirm, the action is unreal—is the usual decision. In this way the external mentality passes the most important of

information, constantly, and for its powers of operation in life must rest upon the limited amount and inferior quality of action that the sense-mentality can produce.

This, alone, is the real cause of and the reason for many of the troubles that rise in human life. The limited personality — the sense-mentality — cannot directly deal with reality; therefore it is sure to fall under the errors of limitation and to pass wrong judgment in many instances where the higher and purer faculty of reason, operating through spiritual mentality, would have judged rightly, determined the facts, and delivered the true understanding about the matter. This would have enabled the mind to so adjust its external operations as to succeed in action which alone and unaided the sense-nature could not accomplish.

XII.  
Symbolism in Mentality

Continued



CHAPTER XII.  
SYMBOLISM IN MENTALITY.

(Continued.)

The exact action, as planned in sense-mentality, is seldom, probably never, adequate for a full expression of what is taking place in the deeper mentality. The quality and real character of the action and the moral purpose of the transaction are never well represented in the sense-mentality or its operations. For this reason, as it would seem, the spiritual mentality, which is the real mind, puts its conception of the action into a symbol which contains a formative representation of both sides, when possible, and of the real side anyhow. This is presented for the mind to accept or reject as it sees fit. With it, where accepted, goes the right conception, the full understanding, and the power to cope successfully with all the attendant difficulty. Without it there is only the usual blundering of the limited sense nature, with an inevitable loss of ground in dealing with every difficulty.

The plan carried out so persistently by many fairly successful business men, to decide no momentous question without "sleeping over it," is based, perhaps unwittingly, upon this fact of the wise operations of the subconscious mentality, which during the quiescence of the senses in sleep, rules all action. He who thus places the matter in the care of the higher mentality, acts wisely; because the mind while operative among the higher forces realizes all that is involved, and knows

the entire problem with a thoroughness that is impossible to the external mentality. And even though the sleeping personality may not, upon awakening, consciously remember even that it has dreamed, still the activity experienced has become established in the mentality and may work outwardly as a subconscious impression which the mind may follow, if not too sensuously obstinate to yield to any influence whatever.

Many people assert that the best ideas they ever get come to them in sleep, as dreams; and sometimes these dreams are so vivid and so subtle in action as to amount, seemingly, to special visions of action that is almost beyond our present powers of conception.

The symbolism of dreams is exceedingly extensive, acute in its action and far-reaching. From much observation and study of its action, and considerable dream-experience it can be safely stated that this is a most intricate action in life and exceedingly useful in the study of mentality. In some ways it contains the most wonderful demonstration of intelligence operative in conscious activity that we can experience in this life.

In the moral operation of symbolism certain phases of action take form in expression of definite ideas; and the mind itself, which knows the actual facts, presents the idea in a subconscious mental picture. All the objects of man's conscious life are thus used in forming symbols of thought and its action. Certain ideas are presented by inanimate things; others by animals, birds, insects, trees, plants, the elements, light, darkness, colors, time, space, etc. All these are objects of sense, therefore are familiar objects of the external thinking and can be readily understood. Other con-

ceptions of action involve the operations of human beings; as, e. g., states of mind; modes of thought; features of impulse; character, quality, essence, substance, etc. Each such mental characteristic possesses its own special feature of operation, in forming a symbolic representation of action to convey the impression of an idea to the outer consciousness.

The mind may always be rendered sensitive to this symbolizing activity, by intelligent exercise of its faculty of observation and by study of the effects of such action in life. Also by giving close attention to the subject and then trusting the subconscious mentality and spiritual powers to perform their parts of the transaction, which may be beyond personal control in conscious thinking.

Every thing or action in the Universe was produced or established in some way for a purpose, and placed there in the operation of that purpose, to represent some definite idea, or conception of some degree of activity. Each thing, then, signifies an idea or group of ideas. It represents that conception. To one who knows the descriptions according to the law of expression which is involved in the action, the simple presentation of the thing, thought, or object to his vision presents the Idea also, with all its quality and character, to his understanding. Every individual possesses this power of inner or subconscious vision and with it the knowledge necessary to interpret what is seen—through its correspondence to the feature of life with which he is dealing. All of this action is psychic. It takes place in the realm of the subconscious operations of the mind. Spiritual Intelligence directs it, in a perfect understand-



ing which enables it to immediately put the Idea presented for consideration into action that will produce pictures which will represent the actual state and character of the proposition, thus symbolizing the thought and intention according to the character involved, and presenting the symbol in action for the mind to observe and contemplate.

If rightly understood, this symbolizing action explains the entire situation. Because of a general ignorance of such matters, however, many do not find it easy to explain what they see. All persons possess psychic natures, and so are in some degree capable of seeing symbolic action on the subconscious plane. Some appear to have developed action and power in that realm sufficiently to bring forward in the conscious memory the facts observed during sleep or trance; but others remember little if any, of the subconscious action, and these usually fail to see any application of the action of the dream to the features of life. It is quite common for these to decry the idea that dreams have meanings, other than heavy dinners, or disordered nerves. If a dream has been experienced that was particularly vivid and impressive, it perhaps is a matter of wonder for a time; but it is explained away as a coincidence or a peculiar experience, and is soon passed by as a vagary or a delusion. That it might be a real interpretation of action and useful to the understanding is seldom suspected among the unenlightened. These particularly vivid dreams, where action seems acute and clearly outlined in the mind, are invariably psychic experiences in which there is information of value in life, if the dream be rightly interpreted. The average person is amused

by the description. The self-confident man of the "wide awake" world laughs at the notion that this "vagary of a distorted imagination, which is always engendered by physical causes," can mean anything serious. But, it is easier to laugh than to investigate. One who does not know the laws involved in dream-action, but is amused at the explanations given by those who have examined the laws involved, really knows little about such matters and cannot decide the question wisely.

Dreams of prophecy are of this order. The highest degrees of intelligence are involved in such of these operations as produce the prophetic dream. The Intelligence knows that when definite action is started corresponding results are certain to follow; and the high order of intelligence that is exhibited in the subconscious realm of the spiritual mind accounts for the high order of understanding of law and of prophecy through correct interpretation that is sometimes exhibited.

But all of this, wonderful as it often seems, is the outcome of natural law. It is open to everyone through proper development of the higher nature and the better features of the mind. The advantages to be gained and realized in life by this development cannot be estimated by ordinary measurements. While confined in sense limitations, here, and in what we call our wide-awake moments, when sense consciousness appears to be the strongest influence to action, we, at the very best, know but little of what life really is. There is always great need of more information and a better understanding of affairs, laws and ways to act, in the handling of even the simpler matters of life; and in

complicated affairs the need is so great that lives are continually being sacrificed and property lost or destroyed because the needed knowledge is not at hand. But there is a plane of activity in life where the pure intelligence of man's own being possesses the knowledge of life and action that, if applied in such instances of need, would render success possible. The psychic features of the subconscious mentality contain this power both of understanding and of doing. The man who learns to turn to this phase of his own being and listen to its guiding voice will outstrip others in every contest of mentality. But far better than this, he will soon have at his command degrees of power that before seemed impossible in human life, and which he can apply for all right purposes.

When we turn to the inner realm of activity we see, hear and feel with the natural psychic powers of observation. Information is here presented in symbols that embody the action of the ideas that are recognized. When these symbols are understood, knowledge is received that cannot be given in words and the right suggestion for action is presented through the Imaging faculty of mentality, which is the universal language. Whatever the nationality, or the language spoken by the individual, the symbolizing of thought or idea is the same with all. On the psychic plane one sees and reads as well as another, and all know the laws involved in mental action. The point is to be able to bring it forward into the every-day consciousness, where it is needed for mental and physical purposes.

When operating through the subconscious mentality in the symbolizing of ideas, a thoroughly systematic

course seems to be pursued by the intelligence. The horse is a symbol of work; the doing of things in life through the application of energy. The willingness to do. In the symbolic dream the horse is often coupled with intelligence in the surmounting of difficulties. The white horse represents purity of purpose, or yielding and obedience without much regard to energy. The red horse suggests will, determination and accomplishment even to the extent of war as an enabling act, if necessary. Each shade of color means a varying degree of action, intent, or inclination. The black horse signifies energy, fire in determination, fearlessness, force, sagacity, accomplishment, and so on through the line of possibilities in horse life. Mixed colors indicate mixtures of action and purpose. Light shades represent moderate degrees of the action suggested. Dark shades *vice versa*. But the horse always stands for work and doing. The action of the animal also signifies the action of the man or men—ambition, energy, courage, confidence, lassitude, weariness, etc., are all indicated in the dream by the actions of the horse while in use.

In a similar way the symbolism of the subconscious mentality includes the nature and action of all the animals, reptiles, insects, both pleasant and pestiferous, to represent thought-action; and always the character of the thought or idea is exactly represented by the action of the living symbol. All possible actions of personalities in sensuous life are duplicated in the movements of the animals; and all are used in symbolism for the conveying of information from the subconscious to the conscious plane of mentality. In whatever way you see the animal act, in your symbolic

dream, look for that same action in some person to whom the dream relates, or to your own possible action in the conscious transactions that are to come, and regulate your future actions accordingly.

In the same way all the objects of nature are employed by the mind to express ideas, thoughts, plans, intentions, wishes, feelings and sentiments. The rose-bud indicates infancy, whether of human or animal; and if a broken stem the little life is broken off before bloom has come to it. The full-blown blossom signifies young maturity, fresh, vigorous, useful, satisfying. Any well constructed "Flower Language" in its true forms will present many such comparisons. The subconscious use of them as symbols, however, is far more substantial and practical than the sentiments usually expressed in common literature. Flowers are extremely useful in symbolism and the ideas involved are very beautiful and vividly real. Think clearly what the flowers that you saw in your dream are, in the activities of the world, their nature, character, appearance and how they affect you and others when seen and handled, and you will soon find the interpretation of the action represented by those articles as features of your dream.

A young woman dreamed of riding on a railway train between Boston and New York and meeting in the car a young married man who was a friend of the family. He wore a buttonhole bouquet of flowers and leaves, all of which were a dull black. In telling of the dream in the morning she remarked first: "David has lost his wife," and then described her dream. This friend lived in Pennsylvania. We had not heard from

him for a year or two and had no intimation of such an occurrence, therefore, no one there was looking for it. A few days later the dreamer was riding over the same route as seen in the dream. Seated in a car she saw David and learned that he was returning from a New England state where he had just been to bury his wife. Which mind placed the boutonnière seen in the dream? The thought of death became a mental idea, and the subconscious mentality pictured it in a symbol that the conscious mentality would interpret. There are unnumbered instances of such dreaming and the subconscious symbolism which contains the information that can be correctly interpreted. This instance is known to be absolutely as described. It fairly represents the kind of symbolism to which this paper refers.

The same laws of mentality are involved in all cases of mental symbolism. Rightly interpreted it constitutes in each instance an intelligent conversation on the subconscious plane, where a higher state of conscious intelligence inheres than some are fully prepared to understand. It can be comprehended, however, and many have already learned to cultivate and trust this important faculty of SUBCONSCIOUS MENTALITY.



# **XIII.**

## **Spiritual Healing**



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### CHAPTER XIII. SPIRITUAL HEALING.

In these days of new theories and advanced thinking on the problems of life, few themes have called out so deep an interest, and withal such varied opinion as that of Spiritual Healing. Among those who claim to understand the subject and know its laws of operation there is a wide difference in explanation, while some give out almost conflicting opinions as to what the action is and how to be rightly produced or attained.

The general idea of spiritual healing is exceedingly attractive to many, quite distasteful to some, and altogether impossible in the opinion of others. This variation in opinion indicates a wide difference in understanding, which should be dissipated by clearer explanation. This desire has been the chief incentive to the selection of the theme for this chapter; and this choice has been made in the hopes that some light may be brought to bear upon a subject of very great importance, but which is still in its swaddling clothes, as regards the development of understanding in the minds of the present generation.

Doubtless the majority of people, everywhere, look somewhat askance at the idea of healing without material means, thinking, in a general way, that no such action is possible. To those who think from a basis of personal sensation, matter seems so real and disease appears to be so certainly physical in its nature, that

no conception can be formed of anything non-material which could act upon a condition of sickness with power sufficient to produce a healing result. But this is a limited view, resulting from a lack of understanding of the nature of the activities involved. This has been sufficiently demonstrated to stand as true. Nevertheless much misunderstanding of this tremendously important subject prevails, and a more extended explanation of its working operations is today as much needed as first information of the fact that a healing power exists.

No headway can be made in explaining the philosophy of this subject until the hearer becomes aware that such an element as spirit exists and is actively present in the universe. The next necessary step is to recognize that spirit is fundamental to life in every form. When these fundamentals are rightly comprehended it is but a step from the point of realizing that the subject has a direct bearing upon all life and action, and that its activities have a potent influence upon the matter of health for all that lives. The quite common lack of these fundamental points of realization is responsible for the skepticism that generally prevails.

If the activities of spiritual substance can produce a healing influence, then they must be important in most if not all other features of life; for health and life are closely allied in all ways. Indeed, one who really becomes conscious of the fact that spirit is fundamental to life, sees at once that it is all important to every phase of consciousness; also that its activities are necessarily coëxistent with health, on every plane of life and existence. The logic of this is imperative; that is

almost the first conclusion arrived at. Then the unfolding consciousness of the depth and the extent of the truth of it all, calls forth fuller appreciation of the facts of the statement and their beauties in the consciousness of man, that far transcends all the features of logical demonstration, establishing thereby a conscious realization that nothing can ever overthrow.

But there is a danger here, in a possible overestimating of the present development of the mental faculties with which we, as yet, must obtain our first information on matters of such import, and with which we judge, estimate and prepare for investigation. Not all that shows a glamour of beauty in life, or goodness in external life, is spirit, in the true sense, or will yield spiritual activity and power when mentally called upon. The glamour is the very feature most likely to indicate shortsightedness and misinterpretation in our approach to the new medium of light. Care is needed here, great care, not to be misled by sense-interpretation of spiritual activities, which always gives an entirely inverted appearance and thereby leads to an equally inverted and erroneous conclusion. Sense-mentality cannot rightly interpret spiritual activity and such evidences as it submits turn the attention to other modes of action, often to those not in the least spiritual, and leave the mind that has been only partially awakened to place its spiritual interpretations upon things psychic, mental, or even almost grossly material. All of these mistakes appear to have been made among those who have begun to see but are not yet fully able to interpret what they see manifested in the new light.

It is entirely safe to estimate that within the past few

years several millions of awakening minds have, for the first time in this incarnation, recognized and accepted the undying truth that SPIRIT IS THE ELEMENT OF REALITY, and THE ACTIVITY OF INTELLIGENCE. Among these there are already many leaders. As these have come into the field through different channels of progress they naturally differ in opinion, as also in view, of the principles with which they deal. The people are led accordingly. There is no contradiction in any truth and nothing misleading about Reality. The shortcomings are entirely in the intellectual region of the mind and they appear there only when the influence of sense is adhered to, independently of the higher influences which are based upon truth and spiritual action. What is most required now, is an absolutely right interpretation of action in the universe and the world—sensuous, psychic, mental (both lower and higher), moral and spiritual. Then we may be able to determine where the healing operations belong, and so learn to use them with a greater degree of proficiency.

Some of those would-be teachers of this great subject, and even leaders of men in the field of progress, appear to have evolved mistaken views in two lines of examination; and so we have before us today, explanations that are too high to relate to life on the conscious plane where sickness exists; and others that are too low in nature and law to be of actual spiritual origin. These are all mistaken views and the resultant wrong conclusions. A deeper study of the principles and laws of Reality will set them all straight.

As already stated the fundamental nature of spirit, as the ELEMENT OF REALITY, is the first and most important

feature of understanding. To occupy the position thus attributed to it, Spirit must be one element—all inclusive, whole, substantial, active and universal. It must be an absolute Element in all ways. As such it is the element of reality and the substance of Being. Its activity is the life of all that **REALLY IS**. Its Intelligence is the life of the **LIVING WHOLE**. Nothing may be denominated "spirit" that does not meet *all* of these requirements; and meeting these it will comprise and include all such other real things as the intellect of man can conceive or name as entities or realities. After all things have been classified in **THE ONE**, nothing whatever can be conceived outside of it.

In this sort of wholeness, health has her permanent abiding place. Health is the wholeness of living action; and without health none of the entities of reality can either be or have existence. But according to sense-reasoning, those sensuous appearances of life which are not actually real, can appear to show forth all the seeming but illusive appearances of sickness, disease, discomfort, discontent and unhappiness that it is possible for the separated, personal, mental man to think about in sensuous terms. It is only in this deluded state of false appearance that results in nothingness of life and being that the illusions of health prevail, and then only in appearance; for not even a shadow of any of them is related to, found in, or associated with any **REALITY** ever known or rightly conceived.

How, then, can there be such a thing as "spiritual" healing? Spirit shows forth no sickness, or any *mal* condition in any form. All of the "dis" "un" "mis" "non," "lack," "absence," "vacancy," and "empty" or

"negative"-features of the "nothingness" of animal thought belong entirely and alone to the outer realm of seemings. Not one of them has any place in or is known in any degree of the Intelligence of the spiritual realm. Indeed, no one ever supposes they are there or thinks of them as connected with spiritual affairs, when he really thinks at all on the subject.

The act of healing must be performed upon the plane where it is needed and by the operation of that force which by fitness for the function can be operative there. The condition is an illusion, not a reality. No matter what its appearance, it has been thoroughly demonstrated to be as a shadow, nothing whatever, but only an appearance of something where reality is not present. There is no REAL SUBSTANCE of which disease can be made. It has come forward under the illusions of sense-action, and sensuous thinking, and under erroneous views of life, which, itself, really is whole, sound, pure and healthy. It is never a substance, but always an action and an error. The error has always been made by the mind, never by the spirit. Neither the spirit nor the soul, which is purely spiritual in element and in substance, has any affinity with sickness or disease. Neither of them knows anything of these illusions.

Spirit always knows reality; and *knowing* this it cannot give heed to illusion. It possesses no faculties so dull, so imperfect, so prone to be deceived as to enable it to recognize disease. Only animal sense can be open to such unreal action. The mind itself, can only be deceived by this illusion while given over to the deceptive appearances of sensuous believing, instead of

actual knowing of reality. The mind is so pivoted in thought-action that it can turn in either direction—upward to the real and the true or downward to sense-action, where it can be deceived. It is entirely on this lower plane of mentality that the mind is deceived as regards life, health and reality. In the activity of its higher reasonings it sees the truth and is correspondingly enlightened. Then speaking from the plane of higher reason and spiritual thinking it can declare the truth about all such matters and become, to those still in the illusions of the lower realm of understanding, a true healer of all their afflictions. When the mind, operating through the intellect (which is the mind's pivoted ground of action), leans toward sensuous opinions of life, its thoughts are tinged with illusion. Then all things as well as features of action and life appear limited in extent and contracted in power. In this phase of sensuous mentality man is deceived as regards reality, in all the phases of action in life, and consequently forms erroneous opinions on all the problems of life.

When, however, the mind turns to Intelligence as its source of light and action, the intellect is elevated to that plane, where the reality of each problem and subject becomes clear and comprehensive. On the plane of sensuous mentality the mind seems to find a base for its action, in sensation; and also finds what it supposes to be the basis of its life, in matter, which appears as its substance. But on the plane of Intelligence the mind's base of action is spiritual activity, which is also the basis of its life, operative in pure understanding. All this is spirit itself, which has



been permanently demonstrated to be the eternally active substance of all being, that of mind and life included.

The only real healing power of the mind proceeds from man's thought while he is occupied with the permanent affairs of Intelligence and well-being, on the plane of spiritual consciousness and in an understanding of the spiritual affairs of life. Here the intellect is merged into the more spiritual Intelligence where it deals with spiritual problems in a spiritual way, realizing the wholeness and permanence of every real feature of life for man, and recognizing his relation to the whole. Such thought carries a healing balm in its every activity.

The healing influence, here, is a spiritual activity; because, even though it is exerted by the mind, and applied through intellectual calculation, the intellect and all features and faculties of the mind are operating through a purely spiritual understanding of life for the individual object of the healing work, and the processes of thought are formed through a spiritual realization of those principles of life which are altogether spiritual in their nature. In this process the mind deals only with spirit, as element, substance and action, and thinks entirely in spiritual ways; therefore the act is a spiritual operation of the mind, formed in spiritual activity and directed to spiritual purposes. In all true thinking of this kind sensuous action and materiality are absent, because excluded from the field of realization. Although such healing thought is an act of the mind—man operating on the mental plane of being—it is nevertheless distinctly spiritual in operation, for the reasons given.

The ability of the mind to turn upward and within, leaving the external illusions entirely out of consideration, meanwhile, is what renders this purely spiritual process and act possible to man himself, even while occupying his mental position here, during this period of external life. He can think, feel and know, in terms of pure spiritual truth, while still occupying this temporary habitation in the flesh, if he so trains his intellect that he can at will withdraw from the distracting influences of a sense of separateness and give his full attention to right and reality, in conscious realization of spiritual activities as the essence and entity of life.

The real and efficient reason why man can do all of this under these circumstances, rests in the fact before explained, that man is a spiritual entity and the mind is his spiritual instrument for mental use. The mind's substance is spiritual activity, of which life is the true expression; and its own inner nature is pure spirit. That lays it open to possible exercise in all spiritual processes.

The seeming sensuous and rankly materialistic tendencies of the human mind are only an illusory incident in man's career. They do not rule him beyond what he may allow by failing to exercise his prerogative of independent realization and act. The giving of conscious attention to the real affairs of the spiritual realm is man's most natural occupation. It is the only field in which the mind finds a full sweep for its powers and can evolve the action of a purpose with satisfaction or with profit.



**XIV.**  
**Spiritual Healing**  
**Continued**



## CHAPTER XIV. SPIRITUAL HEALING.

(Concluded.)

The mind is the soul, operating within mental function. The soul can so operate, but still remain spiritual in comprehension, and act with conscious intent. The spiritual part and phases of the mind are its only real activities and are eternal. The other features of mentality are temporary features of amusement and the interests of personality that seem to prevail while they are noticed or catered to, but which disappear when the individual turns his attention to the real things and ideas that embody spiritual principles.

Under all circumstances, when the mind thinks the activities of spirit, the thoughts so formed express the wholeness that is native to reality. The harmonious activity of such thinking is, in itself, a healing influence that goes forward to every mind to which it is directed, or which reaches out toward it, or awaits its coming with expectancy. The character of health is wholeness and all such activities produce healing. The mind that remains in the state of realization of the truth of the spiritual phases and features of life, is a constant healing influence wherever it goes. Every thought expresses healthy action and the influence is felt by others.

The Master was a spiritual healer. Not necessarily because he came more directly from the Father, but because his mind was always elevated to the plane of

the real, where he saw all things rightly and comprehended the facts of spiritual being. He saw all men always, as factors in spiritual being, which he recognized as ONE AND WHOLE. He recognized all faults in the outward life as the results of the misunderstanding by others, of the principles which were so plain to him; and his continuous effort was to lead each one to a better comprehension of the spiritual facts of all life. To do his greatly needed work he had to come upon earth; that is into the field of mentality, where the errors exist and where they must be met by any true healing knowledge and effort. That he might be a true healer of sickness, adjuster of erroneous conditions, and saviour of mankind Jesus was obliged to come into the same element of disturbed mentality with those who required the regeneration of personal life; after which he is said to have returned to the high and real position before maintained. This would mean to the true state of spiritual consciousness, where one may rest free from the obstructions of sense and the illusions of matter.

Whether the story of Jesus be history, allegory or symbolic teaching, its influence and value to humanity are of the deepest possible importance and should be rightly understood as regards the meaning of the ideas involved. It all relates to the progress and growth of the mind from the outer sensuous plane of incomplete understanding, to the inner and higher state of spiritual consciousness, where the fullest degree of attainment is posited as the Christ of spiritual individuality and the Jesus of mankind; or the spiritual-mental soul of man having awakened from the sleep of sensuous il-

lusion; been crucified on the cross of sense-materiality; and through this purifying influence having risen to the heights of a right conception of reality in being.

All the peoples of history have had this account of progress and of power in one form or another; and in each instance the full initiate has been a healer. In whatever country, nation or tongue the story has been recounted, it has always been the same as regards ideas, principles, and results of thought and experience. The height to be reached is attainment to spiritual understanding and realization. No matter what terminology is used the meanings are all one; namely: Man is spiritual being; his possibilities of attainment are the spiritual ultimate; the powers of his being are expressed through his thoughts; and when he thinks truth and wholeness in the reality of being, he reaches the highest plane of consciousness, where mind merges into spirit, its everlasting home; where intellect flows in the channels of intelligence, evolving the activities of spirit; and where man, the true son of God, inevitably becomes or really discovers that he is a healer of the ills which result on the personal plane of limited thinking.

Although the mind heals through this high understanding from the plane and basis of spiritual being and life, it can, as indeed it must, look below to find the one needing its ministrations, analyze his conditions and determine his needs. This being done the healer in his spiritual mind fixes his conscious attention super-consciously upon the true facts of life on the spiritual plane. Knowing that all the reality of the life and being of the sufferer are already on that plane, he meets him there and shows him the truth and reality of what



he before had seen only as shadow and supposed the shadow to be real. The changes that occur then and there, by means of which the mind subconsciously adjusts its thinking activities and exchanges the ideas of personal illusion for those of individual consciousness of reality, constitute a spiritual healing of the highest possible form.

This is what takes place when a curative process is established by means of removing a fixed mental image from the subconscious realm of the mind. The Image was formed in the external consciousness of the mind, through and because of mental transactions that were based in sense action, together with materialistic calculations that engendered fear in the mind. The intensity of the fear determined the degree of intensity of the sensuous mental action indulged, and the Image always expresses the degree of action in lines of mentality that form an image of the action experienced. Thus the image was formed by the mind, on the sense plane and in terms of personal belief through the sensuous mental element of fear.

It is only the mind that fears, and all fear generates in the illusions of sense, on the lower or outward plane where all sense evidence is delusion. Nothing can harm spirit or reality. The spiritual consciousness knows this, therefore is not afraid. The healer who would remove an image of fear, therefore, withdraws to the inner plane of peaceful consciousness of reality, communes there superconsciously with the troubled mind which holds the image of fear and its idea of danger, injury, death, etc.; shows it the illusion and error of the transaction and of all the attendant features of the mistaken

impression ; and, through a detailed process of thinking based upon the fundamental principles of being, causes the deluded one to cease thinking subconsciously in those details of error ; to exchange his opinions of danger and fear for real ideas of security in the permanent reality, and of peace in its contemplation. As the sense action ceases its persistent enacting of the scene long ago ended, the lines of the mental picture of error disappear, and the correct view of the real activity of real life takes its place. Thus the Image of error disappears and the vision of truth is established in harmony and peace.

All this work is performed by the mind, in and through its highest spiritual reasonings ; and every change effected proceeds from the highest spiritual realization of which man is capable. Therefore this Specific Image System is purely a spiritual process of healing the ills of the external life. It cannot be effected without the full and clear realization of the spiritual nature of man, and then holding all thought on the subject strictly to the spiritual standard. Otherwise thought on the affair would have little healing effect.

This kind of healing requires more or less of a process in the doing, because it is mental action that is to be changed, and in mentality ideas succeed one another in the process. Some have attempted to exclude these processes from the field of spiritual healing or activity, because, being mental processes they are considered to be of a lower order, and *only* mental. But these appear to be considering only the lower or outward features of the mind, to the exclusion of the spirituality of the real mind, and are not safe judges of the higher order of mental operations. The mind is a spiritual activity—

the soul moving outwardly from its own real plane—and can deal with spiritual activities. Realizing these and turning its realizing thought to others further outward, it transmits its higher action into the more dense mental atmosphere of others and a return to wholeness occurs, with a corresponding healing act which proves its nature. Every feature of such healing is spiritual, both in nature and in process.

On the pure spiritual plane there is no healing to be done. All is forever whole and every spirit and spiritual soul knows it. On the plane of pure reality, there can be no consciousness of disease or a necessity for healing it. It is only when the soul comes forward to the higher mental plane that these problems come before its notice. Therefore, the healing processes and applications all begin and end on this partly separated plane of experience. To the mind's very highest degree of understanding, therefore, we must ascribe the best features of spiritual healing.

Likewise the spiritual features of man's being do not require to be healed. As spirit, man is always whole. We need not attempt to minister unto him here. He is forever *free*, whole and well. Otherwise he could not be the son of God and would be only an accident in the universe. But as offsprings of THE WHOLE he is necessarily whole, sound, sane and well. In heaven there are neither Hospitals nor Asylums—we may perhaps venture to state. Heaven is the perpetual state of harmony in the whole of the Intelligence of Being. The harmony is within; and where it dwells there is continuous health, because life is there. If we learn to think of these things as being together, we shall be

approaching the realization of WHOLENESS, which is the keynote to all true ideas of action.

Thought is man's means of gathering together and studying the nature of such ideas as he meets in his experience. It is also his means of expressing himself and all things to others. Thought is a spiritual activity; and while the mind is following truth it is always dealing with spirit, therefore approaching reality.

The ultimate of spiritual activity is consciousness of reality. Disease is not reality, and it possesses no real features. Consciousness of reality does not include sickness, illusion, or appearance of any kind. That which is fully capable of being conscious of the presence of reality is for that very reason incapable of recognizing an appearance, to call it real. The high state of consciousness makes this impossible.

The supposition that while sense can only see and recognize matter, spirit can see both spirit and matter, and deal with both sense action and spiritual activity, is illogical and unreasonable. There is no evidence of such a state of affairs, and no law to bear out the statement. It is a mere supposition. Matter and material things which constitute the physical world and universe, are recognized only through the exercise of physical sense, as some call it. Whenever the seeming sense-power is obstructed in action, nothing is recognized. Obstruct the sense of sight in any way and nothing is seen, only blackness appearing for notice. The eye that is adjusted to see material objects cannot see spiritual things and *vice versa*. When you sleep and dream you may see the things of the psychic realm,

operator, to actually do the healing, without effort being made, will receive nothing because he has done nothing. The recognition of the error is on the plane of mind and must be set right there, before the deceived one can enter the presence of God or appropriate his share of intelligence and spiritual power.

Spiritual Healing, therefore is the restoring of a consciousness of wholeness in reality, to one who has missed it through wrong calculations. It is performed through a spiritual realization of the error, the reasons, and the causes for its appearance at the present time, by any one who is in a position to see and to know both sides of the conditions and the reasons for each. Only such a one can know what to do to bring about the needed change.

The only entity that can thus see both sides and know what should be done is the mind which, because it has come from on high and knows the real conditions, can think the process that shall evolve the activity of the power. And only those minds that have retained or regained the conceptive understanding can realize with a fulness so complete as to bring about the right result.

The highest form of spiritual healing, then, is the act of restoring the mind of the deceived man to a consciousness of wholeness, through the ministrations of one who realizes spiritual truth and exercises spiritual consciousness sufficiently to restore the pure spiritual activity to the misled mind of the sufferer.

It is the spirit of God, who recognizes only the real and the right, working through the spirit of man which manifests God in life.

The plan, the intention and the act, however, are those of the enlightened man, who because of his sonship with the Father has become the master of outward affairs.

The realizing act of such a mind is the true healing influence. It regenerates the mistaken mind and restores it to the state of consciousness in which wholeness is recognized as health.

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